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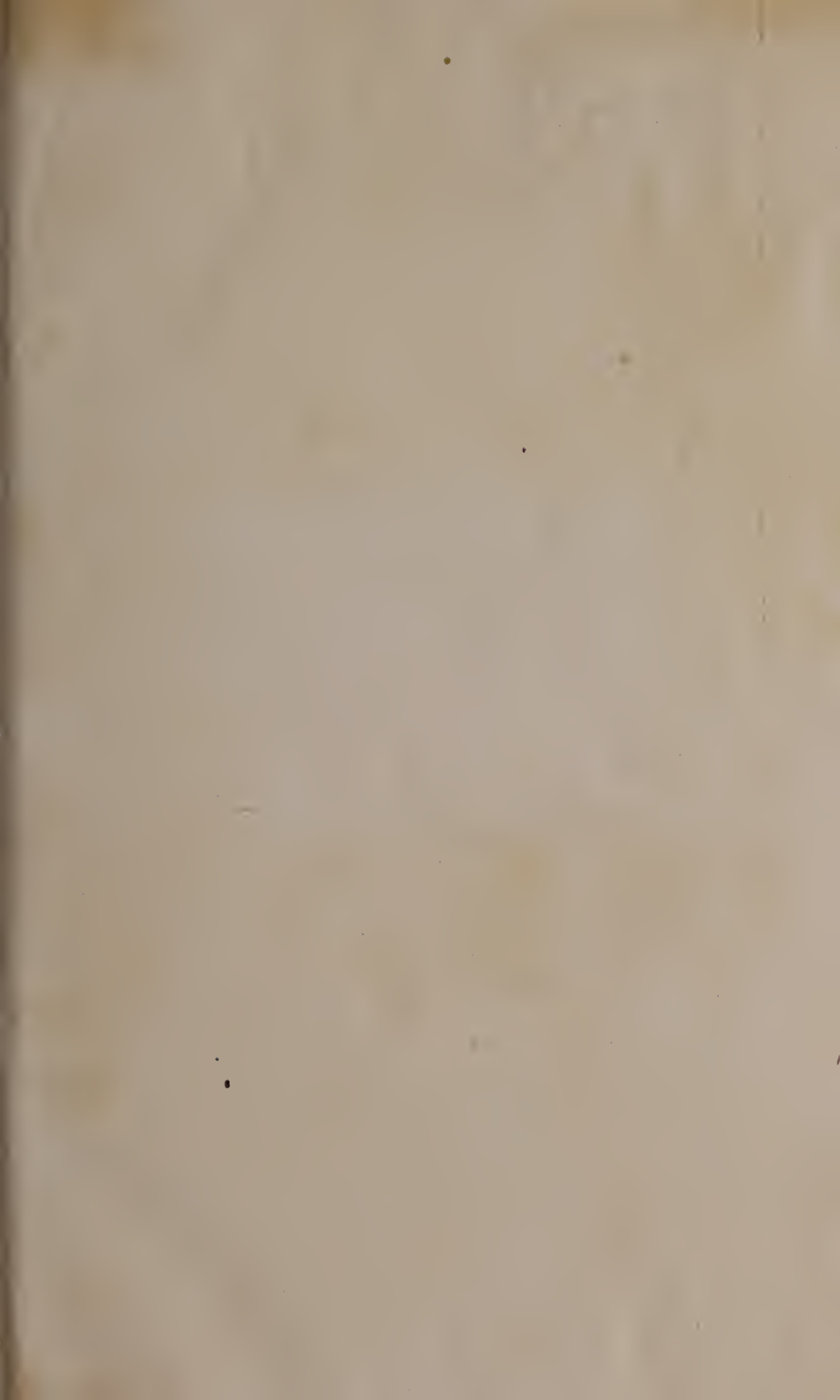
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# DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

MARCH, 1862.

LIFE-MEMBERSHIP.—The Second Article of the Constitution of “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,” prescribes that “this Society shall be considered as comprehending all persons who are members of this Church.” Church-membership, then, constitutes life-membership; in other words, all persons, of whatever age or sex, who belong to the Protestant Episcopal Church, are members of the Domestic and Foreign Missionary Society; so that “the Domestic and Foreign Missionary Society” is only another name for the Protestant Episcopal Church, when engaged in executing the commission intrusted to her of preaching the Gospel in all the world. It is on this ground that the constituted missionary organization constantly appeals to all the parishes of the Church, and to all the members of the Church for their offerings, to be used in executing this work, and in fulfilling this commission of her divine Head.

This feature of our missionary organization is sometimes overlooked or forgotten, as in the case of the excellent officer of the army whose letter we annex. It is gratifying to know, however, that he sets a value upon this membership, since while giving his money to promote the cause, he wishes to make sure a place in that membership for the partner of his joys and sorrows:

“FORT LARNED, KANSAS, January 29th, 1862.

“DEAR SIR: I inclose a check for \$50, to constitute Mrs. Sarah A. Hayden a Life Member of the Domestic [and Foreign] Missionary Society.

“Respectfully yours,

I. HAYDEN,  
Capt. U. S. Army.

“I. SEYMOUR, Esq., Treas.,

“No. 44 Wall street, New-York.”

THE ARMY INTERESTED.—In addition to the foregoing, we give the following letter, as another proof of the interest felt in the Army for the success of the missionary cause :

“WASHINGTON, D. C., February 7th, 1862.

“MR. ISAAC SEYMOUR :

“SIR: Please find inclosed \$5, for Domestic Missions. May the Lord open the heart of every one to give of their abundance, now, in the hour of trouble and trial in our country, and bring us all once more to peace and prosperity.

“AN OFFICER'S WIFE.”

STATIONS BECOMING SELF-SUPPORTING.—We have pleasure in directing attention to the letter of the Rev. W. H. Roberts, of Sycamore, Illinois, published in this number. The self-sacrifice shown in relinquishing missionary aid, while the parish is yet feeble, is duly appreciated.

NEW-MEXICO.—We have received an interesting letter from the layman, whose letter to Bishop Kemper, in relation to New-Mexico, was published in the January number. He reiterates and confirms the views there expressed as to the most effectual mode of establishing the Church in that Territory. The writer is a gentleman in high social position.

OREGON AND WASHINGTON MINING REGION.—We alluded last month to the gold-fields of Washington Territory as a missionary district of early importance. The situation of these fields is on Salmon river, just east of the State of Oregon, in that portion of the old Territory of Oregon which, when the State was formed, was annexed to Washington Territory. In a recent letter, Bishop Scott urges strongly the claims of this district. He says :

“Let me ask your special attention to the state of things east of the Cascade mountains. In addition to the number already there, no doubt there will be a great rush thither in the spring. I send you an article from one of our daily papers for this morning, giving what is now the deliberate conclusion of sober-minded men. It is no longer a question.

“Now, if possible, we ought to have at least two energetic, discreet clergymen, as itinerants for that region, ready to commence their work by the first of April. It will be laborious, but just what an earnest clergyman should desire.



“Although this stampede to the mines will draw away many of our people from the settled regions west of the mountains, it will bring in many more, and greatly increase our prosperity; so that we shall have still greater need for labors here.”

The following extracts are from the article in the *Portland Advertiser*, referred to by Bishop Scott:

“THE SALMON-RIVER MINES.—The information from the Salmon-river mines is full of interest. Stories are told of the richness of the gold discoveries there, which are so wonderful as to challenge belief. According to the statements of well-known and responsible persons, the richest mines that have ever been found, at least upon this coast, are those of the Salmon-river section. Some fifteen hundred miners, at last accounts, were at work, mostly near the head of two streams, called Slate and Meadow creeks. All were doing so well, that two-ounce diggings were rejected. Claims were not retained which would not realize more than that per day, which is not to be wondered at, when men could pan out seventy-five dollars a day in hill prospects.

“It is undeniable that the intelligence which is brought to us by every arrival from the various gold-fields east of the Cascades and Blue mountains, is creating a great sensation among our people. The fever is increasing daily. Every body talks of going to the mines in the spring, when we suppose there will be a general exodus to the mining region.

“It has been thought that there would never be another '49 on this coast. But present appearances indicate that the marvelous money-making operations of that year in California, it is not unlikely, may be reenacted here. The country will undergo a great change. Towns will spring up in the interior as if by magic, and every department of business be stimulated to the fullest extent. We shall have a population that will develop the extraordinary resources of our section of the Pacific coast, which only requires the application of the proper labor to make second to none elsewhere. The year 1862 will mark an era in the history of Oregon, which will be full of great and successful enterprises, calculated to give distinction and character to the State, and afford infinite prosperity to our people.”

As we go to press an interesting letter is received from Bishop Scott, under date of Dec. 31, in relation to missionary services for this region, which will be given in the next number.

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LIST OF STATIONS.—We omit for this month, the usual list of stations and missionaries on the third page of the cover.

## NEW-HAMPSHIRE.

### From the Rt. Rev. C. Chase, D.D.

Yours of the 22d, informing me that the Committee have made the same appropriation for Missions in New-Hampshire as last year—namely, \$600—is in hand. I beg to return my thanks for this consideration of our wants. We will endeavor to justify it by our labors and successes, as God shall help us.

A few words respecting the churches where this appropriation is to be expended may not be unacceptable. The church at Hanover must for some time to come be a charge to us, because, from the circumstances of the case, it can not derive much pecuniary support from the people of the place. Our great object is, to give students in college, some of whom are Episcopalians, an opportunity to become acquainted with our Church, in hope thereby to increase our ministry, as well as to add strength to the general interests of our communion. All who choose to attend our services do so without hindrance from the college faculty. We are now taking a new start, having removed the building to a new and secure foundation, and entirely remodeled the interior, which is now a convenient and beautiful place for holy service. I am informed that several new families will become regular attendants. The late Rev. Dr. Sprague left his property, about \$5000, for the support of a minister in this church—to be available on the demise of a sister, now in years.

Nashua is building a large and commodious chapel, to be finished by the first of April. The Missionary there thinks the parish will be self-supporting after one year more. A noble spirit of progress is aroused.

The mission at Sanbornton Bridge is doing admirably. Only a year old, it already has much strength.

### Hanover—Rev. Ed. Bourns, LL.D.

During the first part of the past half year our services were held as usual; the attendance was good. The Bible-class also was doing well. But for some weeks past our church-building has been under repairs. Bishop Chase and the vestry thought it best to expend the money given to us by

Lord Dartmouth, and some that had been collected from other sources, in altering and repewing our building. The work is now far advanced, and will, we hope, be soon completed, though every one knows that such work is slow and uncertain. However, our building will be greatly improved. It has been placed on a new foundation; a chancel built, which was very much needed, and the whole appearance remodeled. All this will, we hope, give us a greater appearance of permanency, and will tend to increase the interest already felt in our services. I have, during the progress of this work, held regularly two services weekly at Norwich, Vt., at which some of the Hanover congregation always attend.

### Sanbornton Bridge—Rev. M. A. Herrick.

Since my last report, a very marked change has taken place in the external appearance of the parish. The plain meeting-house which, as I wrote you, was purchased of the Methodists, has been entirely remodeled, both within and without, and was duly consecrated to the worship of Almighty God on the 30th day of October last, by the Right Rev. Bishop of the Diocese. We have now a very beautiful church, with stained glass windows throughout, including a fine triplet window in the chancel, with appropriate emblems, all designed and executed by Doremus. The ladies connected with the parish have not been backward in this work and labor of love. They have, out of their own means, carpeted the church throughout, provided furniture for the chancel, including the Bishop's chair, and a communion service of plated silver. The whole cost has been about \$3000, which is now all substantially paid for, with the exception of some \$450 still due for the organ. When it is considered that this parish has been in existence only little more than a year, and that when it commenced the Church had not a single communicant in this whole region, such marked improvement may be well commemorated with great thankfulness.

Within the past year I have baptized five infants and twelve adults, and presented three persons to the Bishop for confirmation. So that, with additions, we have five communicants in all.



## OHIO.

**Collamer—Rev. Thomas Corlett.**

For the past six months there has nothing of special interest occurred in my field of labor.

I have, as heretofore, held divine service on every Lord's day, in the morning, in St. Paul's church, Collamer, and in the evening gone out to some of the adjoining neighborhoods. The church in Collamer is still very feeble, but growing. The unhappy state of our country has affected us in many ways, but our little band of church people here are doing all they can to sustain the services of our Church.

In the neighborhoods around where I hold services, we have good congregations, and there is much to encourage my missionary efforts.

Our Christmas services were very interesting, and I trust profitable. We hope next week to make two missionary contributions—one for our Domestic Missions and one for our Foreign Missions.

Amidst all my discouragements I find much to encourage me, and I trust and hope that the missionary work here expended, may, by the blessing of God, result in the gathering into the fold of Christ many precious souls.

**Oberlin—Rev. W. C. French.**

Since my last communication to the Committee, I have been called to pass through the deep waters, and to lay in the dust the mortal remains of her who has been the most invaluable help of my sixteen years' ministry. During the year just ended there have been added to the communion of Christ Church, Oberlin, twenty persons—sixteen anew, and four by transfer; eighteen have been confirmed; eight adults and four infants have been baptized.

It is altogether the most encouraging period of this mission, as far as spiritual growth is concerned, and accessions of members, (mostly transient;) but there is no improvement in pecuniary ability, nor can much be hoped for.

## INDIANA.

**Mishawaka—Rev. J. Adderly.**

THE Church here is gaining upon the affections of those around us. We have

gained one important acquisition, and look for others who will ere long belong to the divine fold that Christ has constituted. Although the constant cry is war and rumors of war, yet the Church is going on in the even tenor of her way, making conquests for her spiritual empire.

Christmas night we had a beautiful tree for the Sunday-school children; there were present about seventy pupils.

Many others were also present, who praised the tree, the order, and carols sung by the scholars. The occasion made a favorable impression upon the minds of those who before were prejudiced against the Church.

South Bend is a town of five thousand inhabitants. I officiate there once every Sunday afternoon; the attendance is very good. There are several young persons who attend our services, and are deeply interested in our welfare. And I doubt not that after the troubles of our country shall be over, the Church will have secured a permanent footing in this large and growing town.

**Vincennes—Rev. W. H. Carter. †**

I am sorry that I can not make my report for 1861 as interesting as I would wish; for, although the routine of parochial duties has much in it to interest the pastor, yet there is too much sameness therein to attract attention outside of each particular parish. Until the last two months I have paid, during the year, regular missionary visits to Trinity Church, Vanderburgh county, the same being without a rector, and have endeavored, as far as I could by monthly visits, to keep the people together. The three confirmations which I report are from this parish. My labor has been given chiefly to St. James' Church, Vincennes. In spite of many drawbacks, I think that we are prospering. The great want of the parish is a parsonage; but, of course, in times like these it is impossible to raise money enough for such a work. We are still able to keep together, and I feel almost satisfied with that until better days come. I have performed service about three hundred times—having much of the year, daily prayer in the church—and preached one hundred and ten times, and I believe that this parish has been much benefited by the frequent services.

## Cannelton—Rev. W. L. Githens.

Since my last letter I have been busily employed in my missionary work, with most encouraging success, the congregation always large, and the Sunday-school most prosperous, there being an average attendance of over two hundred pupils. If ever our country's troubles are at an end, and peace and prosperity smile upon us again, I think this parish bids fair to rank one of the largest in the Diocese, as the interest in and attachment to our beloved Church seems growing.

If, by the blessing of God, I can succeed in combining these poor wanderers into one, and can lead them to Christ, through his own Apostolic Church, I shall feel that my labors have not been in vain here. I hope most through the young, and could you hear their hearty responses, and see their interest in attending the services of the Church; I know you would feel these young people must always be churchmen and women when they grow up. May they who contributed to the mission cause be richly rewarded for their labors of love in this little Zion, by the future ingathering of souls into the heavenly harvest. I have preached twice on each Sunday, superintended the Sunday-school, and taught a Bible-class, and part of the time held weekly service; and since my last report, I have had four baptisms; two adults, and two infants.

## Warsaw—Rev. L. P. Tschiffely.

Your missionary took charge of the stations of Warsaw and Plymouth in the month of October, and since that time has officiated regularly at both stations.

Warsaw, the capital of Kosciusko Co., is situated on the Tippecanoe river, and on the line of the Pittsburgh, Fort Wayne, and Chicago Railroad. The population is about 1600, and almost every mechanical branch is carried on. The county itself has over 18,000 inhabitants. As Warsaw is directly in the center of the county and the only place of importance, a very extensive trade is carried on. The town is far behind the county, and will, of necessity, have an increase. To enterprising business men there is a fine prospect for building up and carrying on successfully an excellent trade.

As to its religions, they are many, though all save the Methodists, Presbyterians, (O. S.,) and Baptists, are without

organization. The first service of the Church was celebrated April 23d, 1861, and on the 25th of May a parish was organized under the name of St. Andrew's. Steps were immediately taken to procure a suitable place for holding divine service, and a house of worship, formerly occupied by the Second Presbyterians, obtained for one year. This has been fitted up with a neat chancel, altar, and lectern.

As to the adult population, there are but very few who are at all desirous of seeking the "ways of pleasantness," "the paths of peace." The floating notions of all man-made systems meet one every where.

The Sunday-school numbers thirty children, only four of which are baptized. When you consider the great indifference of parents, the petty excuses always ready for use, the putting off from day to day, all arguments and exhortations seem thrown away; yet time and faithful working will do much to eradicate the seeds of prejudice and indifference. But we have much, very much to encourage us in our work; we have an average attendance of over one hundred at the services. Many are becoming interested in the good old ways, and seem already to have a love for the ancient things of God's most holy Church; so that, by God's grace, the *little leaven* may yet effect much.

Plymouth, the county-seat of Marshall, has been reported to you. Here our prospects for a steady and healthy growth are very favorable, and with faithful, earnest work, much may be done for the extension of living truth among men. The place contains about 1700 inhabitants. The Presbyterians and Methodists have good numbers attached to them, and the Romanists are very strong, so far as I have been able to obtain facts, in both places; there is no increase to them in numbers, save by immigration and the natural increase, Rome having nothing but her own. The county has a population of 13,000.

Columbia, the capital of Whitley county, situated on Blue river, and on the same line of railroad as the other stations, contains about 1300 inhabitants, and is a thriving business place. As yet nothing has been done at this point. The church-members will be sought for, those interested consulted, and I trust a favorable report sent to the Committee.

We need prayer-books and tracts for all the stations, and library-books for the

Sunday-school at Warsaw: in fact, it is my greatest fear that we shall not be able to hold the children firmly to us, unless we can obtain those little treasures of truth and knowledge which I know would do a great work for us. But we are very poor, and must wait patiently. God grant us the power to plant and water faithfully, and in his own good time give the increase.

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MICHIGAN.

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Brooklyn—Rev. W. N. Lyster.

ALTHOUGH the war has called away some of our communicants and other members, and caused my Brooklyn parish—the only reliable one for pecuniary support—to deduct an hundred dollars from my salary there, this year, yet the general attendance on our services has (thank God) been encouraging, and the collections for domestic and diocesan missions (being made with regularity) prove much about as usual—small indeed, if considered positively, yet very large when compared with those hitherto coming from many a far more able field.

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Clifton—Rev. William Long.

There have been very few changes in our condition during the past year. To have held our own through a season of so much discouragement is a decided success.

There have been no adult baptisms, because there are few, if any, unbaptized adults in our midst; whilst infant baptism is faithfully observed, as the returns indicate. There have been no confirmations, for lack of opportunity; and for the same reason, the additions to the number of communicants have been less than otherwise might have been expected. The Sunday-school continues in a flourishing condition; the teachers and pupils both being very diligent and persistent in their duties.

There are as many as eighty families who call upon me for occasional services, such as baptisms, marriages, and burials; whilst many seldom attend church. Those who contribute, by purchasing a seat in church or otherwise, to the support of the parish, are about fifty.

The attendance on public worship continues good, and I am persuaded that the strength of the parish, though slowly, is yet steadily increasing.

Ionia—Rev. D. B. Lyon.

My attention has been given chiefly to two points, Ionia and Saranac; the former having a population of twelve hundred, the latter, six hundred. We have a church in one of these towns, new, commodious, and well furnished. Connected with each church, we have a small band of communicants, mostly ladies, quiet, faithful, and abounding in love and good works.

The Sunday-school in Saranac numbers fifty teachers and scholars. The one in Ionia numbers about forty; and in each there is manifest a growing interest. Herein are my hopes of the continuance and ultimate success of the church in this region.

So long as the children are interested in the Sunday-schools, and women are devoted and faithful as teachers and members of the Church, there is no real ground of discouragement, but rather of hope and anticipation of future success. Until these national troubles, affecting deeply every town and neighborhood in our land, be overcome, it may not be a small thing to say of the Church that she continues to maintain her existence and to make her voice heard.

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Jonesville—Rev. L. H. Corson.

Since my last report I have officiated in Grace Church, Jonesville, twice each Lord's day, and on the morning of each of the great festivals. I have not been able to extend my labors beyond this immediate neighborhood.

Nothing worthy of note has transpired in my little and quiet field of labor since my last report. You observe by the above statistics that the little parish here is gradually growing in numbers and apparent strength. But really its financial ability is much diminished of late, in consequence of the disturbed state of the country, and from the fact that the wealthiest man in the parish—almost the only one on whom I was wont to depend for counsel and pecuniary aid—has been sent on a mission to Europe.

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Marquette—Rev. Josiah Phelps.

I have regularly officiated here during the last six months, and though our community is greatly diminished in numbers during the winter season, as is generally



the case, yet the congregation attending the services of the Church is not materially, if at all, diminished; and as no other religious services are regularly sustained here this winter, on account of the "hard times," we have a congregation for the most part entirely ignorant of our Liturgical service. In some few instances, it is very gratifying to see with what zeal and propriety Methodists and Presbyterian rulers can enter into all the responsive parts of our common public worship. I can but hope that time and use will still increase their respect and ripen it into a fervent love for "the mother of us all."

As our Right Reverend Father has not made a visitation of the stations on the Lake Superior coast, there have been, of course, no confirmations. We shall hope to meet him next summer with larger classes for the apostolic rite.

Of course we do not expect him during the close of navigation on the lakes. We have no other way of access than by the overland route of some three hundred miles, through an almost unbroken wilderness, to Green Bay, Wisconsin. The want of a road, and I might perhaps have said of a "trail," together with the great depth of snow, would prevent any one from coming through on this route, unless driven by necessity or in quest of adventure. We are, in fact, almost as much isolated during the seven or eight winter months as was Dr. Kane and his party in the arctic region. Of course, in these stirring times of war, we feel the need of greater mail facilities, but when we do get a mail, we make the most of it, and though it is from ten to twenty days old in dates, from the land of telegraphs, it is of as much interest to us as though only that number of hours.

The iron interest is, as you are aware, the only interest by which this place was settled and is sustained, but that alone is sufficient to build up a large and flourishing place here, and in time to make all necessary public improvements, but at present we are in a state of expectancy rather than possession.

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#### Ontonagon — Rev. Edward Seymour.

The parish record of the Church of the Ascension, at Ontonagon, has a peculiarity which is perhaps found rarely elsewhere. It is the proportion which the number of

infant baptisms bears to that of adults. The time during which the Rev. William Kelly was rector of the parish, as shown by the record of baptisms, was from July 8th, 1856, until August 18th, 1858, or a little more than two years. On the 23d day of October, 1859, the Rev. William Long, by the invitation of the vestry, preached, and baptized six infants. The record of the present rector begins with August 1st, 1860, and extends to January 1st, 1862. The following shows the numbers:

Rev. William Kelly, two years. Infants, forty-two; adults, six.

Rev. William Long, on a visit: infants, six.

Rev. Edward Seymour, one year, five months: infants, twenty-eight; adults, three.

Total, infants, seventy-six; adults, nine—making eighty-five baptisms.

This shows that adult baptisms have been hardly one in ten. Perhaps this disproportion may in part be accounted for by the fact that persons who have come from Cornwall and other parts of England have all been baptized in infancy.

Occasional services still continue to be held at the mines, which are twelve miles distant.

Our Christmas-eve presents of books were made to the children, numbering in all forty. One adult was baptized, and the communion administered on Christmas-day. In the evening of Christmas-day, the children of the Sunday-school at the mines had a tree, which produced the customary Christmas-fruits. The average attendance of this Sunday-school is more than fifty pupils.

On the day after Christmas, a fair was held by the ladies of Ontonagon. The net proceeds amounted to one hundred and eighty dollars. Part of this sum has already been applied to the rector's salary. The remainder is to be appropriated to the Sunday-school. The receipts would doubtless have been larger, but for a storm on the night of the fair.

I am writing to you from a place which is situated between latitude forty-six and forty-seven degrees. On Sunday last, the thermometer was below zero, and the wind was blowing a hurricane all day long. In the evening, I began church service with a man and small boy. Before the close, however, there were five present. Coldest night of the season thus far. Twenty-five degrees below zero.

**Trenton—Rev. M. Ward.**

During the past year your missionary has officiated, more or less frequently, in St. Clair and Newport, St. Clair county; in Armada, Ray, Brooklyn, Mt. Vernon, Macomb and Mt. Clemens, Macomb county; in Wyandot, Trenton, Gibraltar, and on Grosse Ile, Wayne county; and in Rochester, Oakland county. I have not been able to build churches, partly on account of the real poverty under which the people among whom I labor are suffering at the present time, and partly because most contributions which might otherwise be obtained, are absorbed by the sects. Indeed, one of the greatest obstacles to advancement, and one of the principal causes of delay of which the Church has reason to complain, is the assimilation of her people, in the absence of clerical services, with the surrounding denominations. I protest against this whenever I can; but I officiate regularly in two Methodist meeting-houses, and there, of course, all advice to come out and be separate must be given in a very inferential kind of way. Meantime, the greater part of what is contributed goes to the support of Methodist preachers, and the service performed by the missionary of the Church is almost gratuitous. Still, the work done shows some immediate results, and the promise which it affords for the future is sufficient to sustain the faith, which, resting on the promise of God, ought never to falter.

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**WISCONSIN.**  
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**Berlin and Rosendale—Rev. F. Durlin.**

Yours, notifying me of my appointment as missionary at Berlin and Rosendale in this diocese, was duly received. I fully appreciate the favor, and desire to express to the Committee my sincere thanks for it. I send the report of my labors in the two places. Rosendale is ten miles east of Ripon, and Berlin twelve miles west, and I officiate at each place on alternate Sundays, in the evening, after two full services at Ripon, where I am rector. Rosendale is not much more than a "four-corners," but all the beautiful country around is, for a farming region, thickly settled. Finding two or three Church families in the neighborhood, I commenced holding

services there one year ago last September. About six months after, the prospects being very promising, I organized a parish. A room was procured and conveniently furnished for the decent celebration of divine service—vestments, books, etc., all provided by themselves. A Sunday-school was started, which numbers 25 or 30 scholars; a lay reader appointed by the bishop, who reads the service and a sermon every Sunday morning. The room will accommodate about 75 persons, and it is filled at almost every service, when I am there. Through the Lenten season, I officiated for them frequently on week-day evenings, preaching, preparing candidates for baptism, confirmation, and the holy communion. I have never failed of keeping my appointments there, excepting twice, when the condition of the roads prevented me from reaching them in time. The number of families connected with the parish is 13. Baptisms, children and infants, 4; adults, 3. Confirmed, 11. Present number of communicants, 20. I have made collections there for diocesan objects, \$13.70. I do not know how much they have expended in fitting up their room and sustaining the services, but presume it costs them about \$100 a year. I have never asked any thing from them for myself excepting the expense of "horse-hire," for going back and forth, which they have always cheerfully paid. They are few in numbers, but they have much zeal, and it is a great pleasure and comfort to visit them and encourage them in the blessed and holy work. I have a good hope of seeing a pretty little country church built there by their own exertions, within a year, unless the disastrous war makes an end of all good projects. I shall continue, please God, to visit them and labor for them as I have done, for now a year and four months.

Berlin is twelve miles west from Ripon. It is a place of between two and three thousand inhabitants. A parish was organized there eight or ten years ago, and several clergymen have been there at different times, but all the gain seemed to be lost during the intervals of their coming. They have no church-building, but the parish owns a good lot of ground. There are about a dozen families connected with the parish, and 15 or 20 communicants. Their former efforts ending in failure, have served to discourage them greatly, and left but little zeal among them. In March 1861, I commenced officiating for them,



giving them a service once a fortnight, which was all I *could* do in addition to my duties at Ripon and at Rosendale. They procured a hall and furnished it conveniently, providing a surplice, etc. The room will accommodate about 130 persons, and it is nearly always *crowded* at the services. I have been there on week days, visiting and encouraging them all I could. I have baptized two infants. There are many causes which make it the hardest field I know of in all the West, and for this, if for no other reason, the blessed influence of the Church is *needed* there more than in any other place I know of. I receive nothing from them excepting traveling expenses. I do not expect to see much fruit of my labors there for a long time, but the promise is *sure*, and in due time I, or somebody, will reap even in that barren field. If the right man could be put there permanently, I believe that a good parish could be built up in a few years, but he would need have great faith and patience and holy boldness.

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#### Menasha—Rev. C. C. Edmunds.

I am glad to be able to report that contracts have been entered into by which the church will be gotten ready for consecration by the middle of April. For the year past services have been held regularly at this place, and also at Neenah. I have been obliged to give up Neenah on account of the difficulty of providing a suitable service-room. Service will be held here twice every Sunday, and on holy days. We have also a Sunday-school.

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#### Oneida (Indian)—Rev. E. A. Good-nough.

By the divine blessing, I am once more permitted to make my annual report from this interesting station.

The mission work, amidst many difficulties and trials, goes steadily on. The adorable Head of the Church continues to bless us in all our endeavors to promote the spiritual welfare of the Oneidas.

Some opposition has aroused the zeal of the faithful, and awakened the careless of my flock to a sense of their duty to their Saviour and to their Church. The exertions against us have increased our congregations, and drawn out the love of the people to their missionary in a greater degree than ever before shown. The male members of the Mission Church went into

the woods during the extreme cold weather of November, and staid there four days and two nights, for the purpose of cutting sufficient cord-wood to buy two new stoves for the little church. I have no doubt but that He who noticed the gift of the poor widow to the treasury of the Lord, will likewise regard and bless the labors of these poor Indians.

The Sunday services at the Mission are well attended; the responses are audibly and devoutly made by the worshipers; the singing is good and constantly improving.

Our venerable and devoted Bishop, who has for so many years manifested the most lively and untiring interest in the welfare of the Oneidas, is now engaged in another good work for their benefit. The Bishop is endeavoring to have published for their use a prayer-book far superior to any former edition. This new book contains a portion of the Psalms of David translated into the Indian tongue, also some hymns never before published in their language. This book will be of the nature and use here of a tract or religious work; and beside its constant use in divine worship, it will be an admirable book to distribute amongst the Indians, as they have hardly any books to read, and most of them are able to read a little in their own language, so that this book may be a means of leading many a wanderer in the ways of ignorance and sin into the way of peace and salvation.

The day-school continues to be one of the best means in my power of doing good. Many who never come to church send their children to school, and from their children learn something of Christianity. And the children who are taught in the school grow up, as it were, under the eye of the missionary, and become, in due time, devoted Christians. Those interested in the welfare of the Indians can help greatly to make our school attractive by sending presents to the children, such as clothes, books, pictures, maps, pens and paper, etc.

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#### Stevens' Point.—Rev. J. B. Pedelupé.

In quality of missionary from your Board, I send here my report from November 1st, the day in which I took charge of this parish. As my sojourn here is very short, I have nothing particular to state. Only that our poor place is entirely prostrated, and very poor indeed; no business

and no money. Our prospects are very poor. May God grant we may see soon the end of our troubles. If they last long I am afraid our place will be deserted.

This report must necessarily be imperfect, but it is all I can at present say.

In connection with my duties in the parish, I have begun to hold a service for our German population every two weeks, (in German.) The attendance is between 20 and 25.

I have and will attend to Wausau, a small place forty miles from here, where there are few Church-people. I was there for the first time the second Wednesday of this month, and will go there every second Wednesday. I will also once a month hold service at Mosince, a small place twenty-five miles from here. In my next report I will be able to speak of these places.

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#### Waupaca—Rev. M. F. Sorensen.

I have officiated regularly on every Lord's day, and the services are so well attended this winter, that the hall we occupy is now too small to accommodate all. During the fall considerable work was done on our church-building; and the frame for a church 25 by 50 feet, with chancel and vestry, is ready for raising. I trust that we shall be able to get it up in the early spring and to finish it through the summer.

Although we are so far from the seat of war, yet we feel its evils; business is at a stand-still, and as people get but little for what they have to sell, money is very scarce. Consequently the people here are not able to pay much toward my support, and if it were not for the salary I receive from the Committee, I hardly see how we should get through the winter.

Our hope and prayer is, that God in his mercy will look upon our distracted country, and speedily restore to us peace and quietness.

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#### Superior—Rev. J. Williamson.

During the past three months I have been constantly engaged in the discharge of my duties as a missionary in this place. We have regular service twice every Sunday, beside occasional service during the week, with a Sunday-school, and a Bible class taught by myself. Our attendance on all these means is excellent and very encouraging. Ours being almost the only

service held in this place, gives your missionary an opportunity of presenting the claims of the Church to many who know little of them, and have hitherto not been accustomed to attend her services. From the length of time this church had been vacant, I was prepared to find things far more discouraging than they are. I was, therefore, very agreeably disappointed. I find a very interesting congregation of Church-people, who are punctual in their attendance, and very prompt and ready to attend to every thing about the church. Our attendance from others, also, has been quite large and steady. And as they are an intelligent people, capable of understanding and appreciating the claims of the Church, my hopes are that some of them may be led into the fold of the good Shepherd.

Our principal difficulty here is the want of business. This arises partly from the general depression, but more from our particular location and circumstances. This town sprang up rapidly as a commercial town. It has, therefore, suffered more severely than those that have a farming community to support them. The people are living in hope of a railroad soon connecting them with the Mississippi, which would render this the commercial metropolis of the North-West. Being too short a time here to form a definite opinion of it, I submit these general remarks to the Committee, hoping they will be sufficient to let them see our wants and hopes: namely, a missionary stipend, and a success depending on circumstances and the blessing of God.

Perhaps I should have mentioned that we have a neat little church free of debt.

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### NEBRASKA.

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#### From the Rt. Rev. J. C. Talbot, D.D.

I HAVE the pleasure to inclose a check on New York for \$11.40, being the amount collected on Sunday last in Trinity Church, Omaha, for Domestic Missions. Though the sum is small, it is given, I am sure, with a willing mind; and as an evidence of interest in the great cause in a far Western mission station, is not without its value.

Mr. West is absent, and I fear will not return. His leave expired on January 10th. The severe weather will doubtless

prevent his return, and I expect a resignation, which I shall regret, as he was doing an excellent work.

The weather is very severe. For the first time in all my travels I found it impossible yesterday to prevent a slight frosting.

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#### Nebraska City—Rev. E. Adams.

We on the frontiers can realize the importance of missions, and our desires to aid are large, our ability now small. As yet none of the millions put in circulation for war purposes have reached us, while many of the necessaries of life are greatly increased in price.

Since last report, I have officiated here the whole time, except two Sundays at Plattsmouth, in exchange with Rev. Mr. Hagar and two or three, when unwell, which were kindly supplied by the Bishop. In the last year we have lost by removal eight families and with them nine communicants. The political change in the Administration caused most of these removals. Our congregation continues about the same in numbers, made up mostly of those who were raised in other communions, and who have had little or no connection with the Church until recently. We would not be discouraged; our location, soil, climate, etc., make Nebraska City an important point. Here must be, at no very distant day, a large city and a strong church. We labor in obedience to the great Head of the Church, and, with faith and prayer, rest our cause in his hands.

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#### Omaha City—Rev. John West.

I have performed missionary labor in Trinity Church in this city since April 1st, 1861. Divine service has been performed on the morning and evening of every Sunday, except on one or two occasions of extraordinary storms. I have been absent from the city on two Sundays only, once to assist the Bishop in Nebraska City at an ordination, and the other by exchange, and to perform a melancholy duty in taking part in a funeral service in the family of the Bishop.

On two occasions, on week days, I have held service, once at Council Bluffs and once in Bellevue. In the latter place I also made the preliminary arrangements for the organization of a parish.

The parish of Trinity Church has been steadily advancing in numbers, zeal and general prosperity up to the present moment; and now embraces an unusually large proportion of the intelligent and influential population of the city.

After eight months' active and uninterrupted labor, I felt myself constrained to ask the Bishop's concurrence in an absence of four weeks, on account of my health. The climate of Nebraska, although eminently favorable to most emigrants, has proved otherwise in my case. I was scarcely free from a cough, which is constitutional, and other unfavorable symptoms, during a single whole week of my residence there. I have resorted to this trial of a temporary absence, and found myself immediately benefited by a change of climate. In the course of visiting some old clerical friends in Illinois and Wisconsin, I met Bishop Kemper, and learning from him that the parish here [Waukesha, Wis.] was vacant, I accepted an invitation to supply it while I should remain. My labors thus far have been eminently encouraging to my stay. I am now awaiting an answer to my letter to Bishop Talbot on this subject, before determining what course to pursue this winter. But I shall feel in duty bound to stay here a few weeks longer, in order to prove the effect of medical treatment for my cough.

*Later date.*

A few days since I forwarded my report of Trinity Church, Omaha. I had written to the clerk of the parish for the statistics, but an answer was delayed so long that I made out a report from memory. I have just now received the clerk's report, and beg leave to have my own corrected by it. Baptism: 15 infants, 2 adults—17; confirmed, 6; communicants added, 7; lost by removal, 10; present number, 34; burials, 3; families, 46; parts, 8—54; Sunday-school teachers, 10; scholars, 70—80.

*Later date.*

I thankfully acknowledge your prompt remittance of my quarter's salary, and also the liberality of the department in omitting to make any deduction on account of my absence. I should have felt some hesitation in receiving this favor, except that I have been engaged in performing a somewhat arduous and useful work in the general missionary field, of which I append a brief account. The experience of the last month convinces me that my



ill health during the current season has resulted from the uncongeniality of the climate of Nebraska to my constitution. The removal to Wisconsin produced an immediate and favorable change; and having a field of labor opened to me here quite as large and important as I feel competent to improve, it has compelled me to decide not to return to my former field this winter.

I found in Waukesha an interesting parish struggling for existence. Situated in a town of some 3000 inhabitants, thoroughly New-England in its tastes, enterprise and moral tone; attractive in its natural scenery, adorned with an architectural style of building, rendered convenient by well-finished streets and sidewalks, and enriched by schools and seminaries of education, it is just the place where the institutions of our Church ought to flourish. The reason why this has not proved to be so is, perhaps, because the work was attempted on too large a scale. For sixteen years they have been struggling to complete a church-edifice, which has cost from ten to twelve thousand dollars. It is now finished, except some interior improvements, and is paid for, except a debt of about \$400. The building is of stone, and is second in style and cost only to one other in the Diocese. Nothing but the untiring industry and self-denying labors of a ladies' society, and the valuable aid derived from their near vicinity to the residence of the Bishop and to the institution at Nashotah, has enabled them to struggle through their trials thus far.

Five weeks ago I found them in a feeble and desponding state, having been reduced to the necessity of relying upon lay-reading, and even that was just suspended.

During these few weeks there has been a pleasing change. The services have been attended by large congregations, the public sympathy seems to have awakened, and new life has animated their hearts. But I regret to add that the time seems not yet to have arrived for the fulfillment of their hopes. Without a considerable appropriation from missionary funds for one year, it is not within their power to promise any adequate support for a minister. And just at this moment an invitation has been extended to me to take charge, for the winter, of the church of St. Paul, in Milwaukee.

I leave them with much regret, and should deem it a privilege to return to

them, should the way be opened at a future day, and with full faith that a permanent and first-class rural parish would be established there. I have served them, it is proper for me to say, without compensation.

I can not close this communication to you without a parting reference to the parish which I left at Omaha City. The labors of the past summer have done much, I trust, to consolidate the cause of the Church there. It has certainly been raised to a position of commanding influence in that community, and needs only a continuance of suitable labors to place it on a permanent and self-supporting foundation.

From its geographical position and its intimate relation to the great internal route to Denver, Utah, and California, the importance of that city has never been overrated, even in the days of the wildest Western land speculation. What Chicago was and is to the West, that Omaha City is almost sure to be to the North-west and the Pacific territory. It is already the point of departure on the Missouri for the Pacific telegraph and the California daily line of stages, and it has been for fourteen years the chosen point in the line of emigration by the Mormons, whose necessities and interests have guided them in selecting the best and most practicable route of emigration; and all these facts are deemed the surest indications of where the great Pacific railroad must choose its course.

Then, with the immense and fertile Platte Valley, which lies along this route to the Pacific, to pour in its boundless agricultural products, and to receive in return its supplies, and having become the port of outfit for the immense Pacific emigration, Omaha City can not fail to realize all that the most sanguine speculations ever portrayed of its future greatness.

Already, too, is the public mind being disabused of many misconceptions in regard to the fertility of Nebraska. It is now known to vie with even the garden of Kentucky in the plentitude of its productiveness; and the desolations and persecutions inflicted by the war on Kansas and Missouri are already adding thousands in population and hundreds of thousands in capital to that free and fertile territory.

Let me hope, then, that the hands of the missionary Bishop in that territory will be strengthened by having an increased amount of funds, and a larger number of laborers, devoted to the work of missions in Nebraska.

## KENTUCKY.

### Danville—Rev. M. F. Maury.

THE extreme illness of my wife, who must soon pass away with consumption, and my own indisposition, has delayed my report until this late date, although I would have gladly made it at an earlier day, if for no other reason, to ask that the small amount due me on the 1st inst. might be remitted at the earliest convenience of the Committee.

During the past year this parish, like all others, has been materially affected by the general disturbed state of the country, growing out of the wanton and wicked rebellion of the Southern States. Still I have been at my post, and held regular services in the church, and occasionally in the country, with the exception of three Sundays, when I was detained at home on account of my wife, who has now been a confirmed invalid, and a great sufferer, for the last fifteen months.

This domestic sorrow, together with the troubles of the country, have, indeed, weighed heavily upon me, and rendered the past year one of hard trial. The support I have received, from all sources, has only amounted to fifty-eight dollars; and the products of my little farm, which has yielded me heretofore some support, lie unsold. Still I am willing, if needs be, to suffer the loss of all things, rather than witness the destruction of the government.

Doubtless there are other missionaries wholly dependent on their stipends, whose wants are greater and more pressing than mine; and when these have been paid, I trust you will remit the small amount due me. I pray that these days of darkness may soon come to an end, and that the cause of Christ and his Church may not suffer in any great measure from the political troubles which encompass us.

### Hopkinsville—Rev. W. E. Webb.

Since I last wrote, this town has been in possession of the Confederate army, though, I rejoice to say, I have been able to continue the services without interruption.

I mention this, because, in consequence of sickness among the troops at first, some of the places of worship were for a time occupied as hospitals. I can not say,

however, that we have not suffered at all, for the unsettled condition of every one, the constant anxiety, and the almost total suspension of business, constitute a very serious interruption. At the same time, we are thankful to be able to worship as usual, and preserve, here on the border, the church property intact.

I still continue my appointments at Princeton as heretofore, though, from its proximity to the river, things are no less unsettled. In the number of communicants we have lost, by deaths and removals; but as the evil resulting from the latter is attributable to the existing war, it may be more than counteracted when peace shall again dawn upon us, which boon may the Head of the Church soon grant us. I shall try and continue to hold these positions for the Church; but one can not speak for the results of a single day, for all is change, and there is no confidence, either public or private. Never did the border clergy require as now the prayers of all who feel an interest in them and their work for Christ's sake.



## ILLINOIS

### Sycamore—Rev. W. H. Roberts.

My whole time, during the year, has been spent at this station. The growth of the Church has been slow but certain.

The people here have become so well acquainted with the Church, in her integrity and purity—they behold such a striking difference between her and the sects, and she appears so infinitely superior, and has such a hold upon the affections of her children—that we feel that no human power can arrest her progress, but she will live and exert her influence upon future generations.

This parish, hereafter, will strive to take care of itself. Although weak, we feel it due to the Domestic Committee, and to the Church at large, that we should make the attempt.

We are not unmindful of the obligations we are under to the Domestic Board; and while thus declining further aid, we wish, as a parish, to express our deep and heartfelt gratitude for the long and tender care which we have received. Especially does the missionary feel a deep personal obligation to the Board for the kind attention



which he received through the Rev. Dr. Van Kleeck, the late Secretary and General Agent, who, in the missionary's early struggles, cheerfully responded to his necessities.

In thus taking our leave of the Committee, we pray that, in the future, God's blessing may abundantly rest upon their efforts to plant and nourish his holy Church.

Albion—Rev. Robert Ryall.

The greatest trial that the congregation have met in the past year has been caused by the disorder of the times, all secular resources miserably curtailed, their social condition distracted, and their attention engrossed by their disturbed domestic relations. Our young men are almost all

engaged in the wars, and men of family, our supporters, are unsettled, or preparing for the filling of various offices in the camps; so that our congregations are made up mainly of the female representatives of the families, with the few men whose age or responsibilities exempt them from the calls of public service. Yet with these drawbacks, the Christian progress, the devotion of the remainder, seems to be steadily improving, and shows the conviction that in the absence of so many from their homes and worship, there is the greater reason why those that remain should continue together. Every effort, I must report, has been made to continue the services of their present pastor. I have consented to stay among them, though scarcely receiving one half of their former apportionment.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from January 15th, to February 15th, 1862.

Maine.			
Augusta—St. Mark's.....	\$5 00		
Portland—St. Stephen's.....	11 25	\$16 25	
New-Hampshire.			
Concord—St. Paul's.....	10 00		
Dover—St. Thomas'.....	12 00		
Portsmouth—St. John's.....	25 00		
Sanbornton Bridge—Trinity.....	10 00	57 00	
Vermont.			
Bellows Falls—Emmanuel.....	20 64		
Brandon—St. Thomas'.....	5 00		
Guilford—Christ, Miss A. A. B., \$1; A. L. Brown, \$2.....	3 00		
Poultney—St. John's.....	7 25		
Royalton—St. Paul's.....	3 00		
Wells—St. Paul's.....	2 40	41 29	
Massachusetts.			
Boston—Advent, for Bp. Whipple's Mis- sion, \$30; for Bp. Kemper's do., \$7.....	37 00		
" St. Stephen's, Rev. E. M. P. Wells, D.D.....	10 00		
" W. W. Howland, M.D.....	10 00		
Greenfield—St. James'.....	12 00		
Lynn—St. Stephen's.....	4 00		
Pittsfield—Hon. E. A. Newton, semi- annual cont'n.....	50 00		
Worcester—All Saints'.....	8 03	131 03	
Rhode Island.			
Jamestown—St. Matthew's.....	2 00		
Middletown—Holy Cross.....	10 00		
Providence—Grace.....	100 00		
" St. Andrew's.....	50 00		
South-Portsmouth—St. Mary's.....	10 00		
Wickford—St. Paul's.....	35 00	207 00	
Connecticut.			
Branford—Trinity.....	12 00		
Bridgewater—St. Mark's.....	6 00		
Broad Brook—Grace.....	6 60		

Cheshire—St. Peter's.....	\$13 70		
Easton—Christ.....	2 94		
Hartford—St. John's, W. T. Lee, Esq.....	100 00		
Huntington—St. Paul's.....	10 00		
Meriden—St. Andrew's.....	20 00		
New-Haven—St. John's.....	1 60		
Nichols Farms—Trinity.....	5 00		
North-Haven—St. John's.....	8 33		
Redding Ridge—Christ.....	4 06		
Stonington—Calvary.....	14 00		
West-Haven—Christ, ½.....	1 16	\$205 39	
New-York.			
Ballston Spa—Christ.....	7 50		
Bay Ridge—Christ.....	22 14		
Brooklyn—Grace.....	250 00		
" Holy Trinity.....	500 00		
Duanesburg—Christ.....	10 00		
Harlem—St. Andrew's.....	81 08		
Mt. One—St. Mark's.....	12 00		
Monticello—St. John's.....	5 00		
Morris—Zion, \$12.50; Mrs. Amos Pal- mer, \$10.....	22 50		
New-York—Ascension, Gen'l, \$285; sp'l for Minn., order of Bp. Whipple, \$7.50; sp'l for Iowa, order of Bp. Lee, \$400; sp'l for Ohio, order of Bp. Bedell, \$200; sp'l for Oregon, \$135.05.....	1000 55		
" Calvary, \$188.07; Mission S. Sch., \$15.....	203 07		
" Holy Communion.....	660 00		
" Incarnation, \$165.33; for Iowa, \$50.....	215 33		
" Redeemer.....	10 50		
" St. Bartholomew's.....	595 76		
" St. John the Baptist's, Mrs. S. Dahuney.....	25 00		
" St. Thomas', a member.....	100 00		
" Trinity Chapel.....	257 19		
" Zion, a member.....	5 00		
" "F".....	100 00		
" "F".....	25 00		

<i>Poughkeepsie</i> —Christ, add'l. ....	\$11 00	
<i>West Troy</i> —Trinity S. Sch., for Bp. Seabury Miss. Faribault. ....	43 00	
<i>White Plains</i> —Grace. ....	23 16	
<i>Williamsburgh</i> —St. Mark's. ....	10 00	
<i>Yonkers</i> —St. John's. ....	50 00	4194 78
<b>Western New-York.</b>		
<i>Addison</i> —Redeemer. ....	2 00	
<i>Albion</i> —Christ. ....	2 00	
<i>Angelica</i> —St. Paul's. ....	8 00	
<i>Auburn</i> —St. Peter's. ....	25 00	
<i>Avon</i> —Zion. ....	6 00	
<i>Bath</i> —St. Thomas'. ....	17 27	
<i>Batavia</i> —St. James'. ....	32 03	
<i>Bainbridge</i> —St. Peter's. ....	7 00	
<i>Branchport</i> —St. Luke's. ....	12 46	
<i>Buffalo</i> —Grace. ....	3 00	
<i>Canandaigua</i> —St. John's. ....	10 00	
<i>Cape Vincennes</i> —St. John's. ....	1 00	
<i>Catharine</i> —St. John's. ....	4 63	
<i>Cortlandville</i> —Grace. ....	2 00	
<i>Dunkirk</i> —St. John's. ....	4 01	
<i>Ellisportville</i> —St. John's. ....	6 00	
<i>Fayetteville</i> —Trinity. ....	3 00	
<i>Fredonia</i> —Trinity. ....	6 69	
<i>Fullton</i> —Zion. ....	8 41	
<i>Geneva</i> —Trinity, \$180; Ladies' Sewing Society, \$50. ....	230 00	
<i>Greene</i> —Zion. ....	19 46	
<i>Gulford</i> —Christ. ....	7 04	
<i>Hamilton</i> —St. Thomas'. ....	4 00	
<i>Hall's Mills</i> —Mission Station. ....	1 51	
<i>Havana</i> —St. Paul's. ....	3 20	
<i>Homer</i> —Calvary. ....	1 39	
<i>Jordan</i> —Christ. ....	6 24	
<i>Lockport</i> —Grace. ....	8 69	
<i>McLean</i> —Zion. ....	2 00	
<i>Mt. Morris</i> —St. John's. ....	10 69	
<i>Norwich</i> —Emmanuel. ....	10 77	
<i>Oneida</i> —St. John's. ....	1 41	
<i>Oswego</i> —Christ. ....	9 84	
"    St. Paul's. ....	13 70	
<i>Oxford</i> —St. Paul's. ....	32 00	
<i>Palmyra</i> —Zion. ....	19 90	
<i>Penn Yan</i> —St. Mark's. ....	6 00	
<i>Rochester</i> —Christ. ....	11 34	
"    Grace. ....	22 49	
<i>Seneca Falls</i> —Trinity. ....	9 00	
<i>Skaneateles</i> —St. James'. ....	5 10	
<i>Syracuse</i> —St. Paul's. ....	29 00	
<i>Utica</i> —Grace. ....	38 75	
"    Trinity. ....	13 23	
<i>Watertown</i> —Trinity. ....	15 65	
<i>Waterloo</i> —St. Paul's. ....	15 17	
<i>Westfield</i> —St. Peter's. ....	2 00	
<i>Westmoreland</i> —Gethsemane. ....	2 75	
<i>Whitesboro'</i> —St. John's. ....	5 00	718 02
<b>New-Jersey.</b>		
<i>Salem</i> —St. John's. ....		30 00
<b>Pennsylvania.</b>		
<i>Danville</i> —Christ. ....	9 00	
<i>Erie</i> —St. Paul's. ....	20 00	
<i>Francisville</i> —St. Matthew's, $\frac{1}{2}$ . ....	2 50	
<i>Jenkintown</i> —Church of Our Saviour. ....	11 38	
<i>Philadelphia</i> —Christ, \$70.05; Miss Harriet Potts, dec'd, \$10; "W. E. S.," sp'l for Bp. Whipple, \$25. ....	105 05	
"    Gloria Dei S. Sch. ....	20 00	
"    St. James'. ....	37 65	
"    St. Mark's. ....	260 00	
<i>Pittsburg</i> —Trinity, Rev. Dr. Lyman. ....	50 00	
"    T. J. Brigham, for education of Susannah, under Rev. Messrs. Breck and Peake. ....	25 00	
<i>Pottsville</i> —"Frank Snyder's 10th birthday" ....	1 00	591 58
<b>Delaware.</b>		
<i>Middletown</i> —St. Anne's. ....		\$5 00
<b> Maryland.</b>		
<i>Annapolis</i> —St. Anne's. ....	104 66	
<i>Baltimore</i> —St. Luke's. ....	22 11	
"    St. Peter's, $\frac{1}{2}$ . ....	111 25	
<i>Berlin</i> —Worcester Par. ....	5 00	
<i>Charles Co.</i> —Durham Par., \$10; Rev. Robert Prout, \$10. ....	20 00	
<i>Washington, D. C.</i> —Ascension. ....	63 38	
"    An officer's wife. ....	5 00	
<i>Rock Creek Par.</i> —St. Paul's, $\frac{1}{2}$ . ....	25 00	\$356 40
<b>Ohio.</b>		
<i>Ashtabula</i> —St. Peter's. ....	2 00	
<i>Cleveland</i> —St. John's. ....	23 09	
<i>Collamer</i> —St. Paul's. ....	5 00	
<i>Columbus</i> —A friend. ....	2 00	
"    A widow, $\frac{1}{2}$ . ....	1 00	33 09
<b>Illinois.</b>		
<i>Farmington</i> —Calvary, $\frac{1}{2}$ . ....	3 50	
<i>Waukegan</i> —Christ. ....	4 00	7 50
<b>Michigan.</b>		
<i>Marquette</i> —St. Paul's. ....	10 95	
<i>Ypsilanti</i> —St. Luke's, \$3; S. Sch., \$5. ....	13 00	23 95
<b>Indiana.</b>		
<i>Fort Wayne</i> —Anonymous. ....	5 00	
<i>Hillsboro'</i> —St. John's. ....	3 00	
<i>Lima</i> —St. Mark's. ....	5 00	
<i>New-Harmony</i> —St. Stephen's. ....	2 50	15 50
<b>Missouri.</b>		
<i>Kirkwood</i> —Grace. ....		25 00
<b>Wisconsin.</b>		
<i>Beloit</i> —St. Paul's, $\frac{1}{2}$ . ....	10 00	
<i>Milwaukee</i> —St. Paul's. ....	44 05	
<i>Mineral Point</i> —Trinity. ....	8 00	57 05
Over-payment to a late missionary, returned. ....		25 00
<b>Iowa.</b>		
<i>Janesville</i> —Mrs. P. Hunter. ....		1 00
<b>Kansas.</b>		
<i>Fort Larned</i> —Capt. J. Hayden, U.S.A., for life-membership of Mrs. Sarah A. Hayden. ....		50 00
<b>Nebraska.</b>		
<i>Omaha</i> —Trinity. ....		11 40
<b>Miscellaneous.</b>		
Anonymous. ....	2 00	
"A daughter of the Church". ....	5 00	
"Bedford," for Nashota. ....	5 00	
Epis. Miss. Asso. ....	250 00	
"Premium on Silver". ....	71	
The savings of a little girl, 1861. ....	5 00	
"W. M.". ....	10 00	277 71
<b>Legacies.</b>		
<i>W. N. Y.</i> —Rochester—Bequest of Mrs. Silas D. Mumford, balance, \$1000; interest on do., \$134.42. ....		1134 42
Total. ....	\$8215 36	
Amount previously acknowledged. ....	11,748 32	
Total receipts since Oct. 1st. ....	\$19,963 68	

*Correction.*—In the acknowledgments last month, St. Paul's, Paterson, N. J., should have been credited with \$33 instead of \$30.—In the Annual Table, 1861, p. 378, \$32.45, set to Trinity Church, Ulster, came from Trinity Church, Saugerties, which last parish is accidentally omitted.

# FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

MARCH, 1862.

## FUNDS.

THE FRIENDS OF FOREIGN MISSIONS will, we are sure, rejoice with the Committee, in the announcement that more than seventeen thousand dollars have been received by their Treasurer within the last month.

This affords encouragement to the hope that the amount required to meet appropriations for the year, and pay up the arrearage of last year, will be met. We most earnestly hope there will be no disappointment in this regard.

Another fact will, no doubt, be interesting to our readers: the receipts, to the 15th of February, are larger than they were to same date last year, although then we were receiving from all the States, but are now cut off from receipts from the South.

It will be observed, on looking at the acknowledgments for the past and present month, that remittances have been made directly from the South to China, Africa, and Greece. These contributions were sent probably about six months ago, and would no doubt have been continued, had there been facilities for communication.

## CHINA.

BISHOP Boone, writing from Shanghai, under date of 23d November, 1861, says:

"We have nothing new to report. The Rebels are all around us, within five or six miles, burning and destroying as heretofore, making the land a wilderness, cutting off supplies, and making living inordinately dear. Ah! civil war is a bitter scourge, and we think of our own dear native land suffering from this same scourge, but we can not believe to the

same degree; it fills us with grief too big for utterance.

"Mr. Smith clings to Choo-kie, and writes that Mrs. Smith is quite well, which is great relief to us, as we feared her cough would trouble her this winter.

"Mr. Schereschewsky proposes to join them in January, as he has always preferred to devote himself to the Mandarin dialect."

Advices have been received mentioning the departure of Mrs. Parker from Shanghai on the 7th of November, and of the safe arrival of herself and son in England.

*AFRICA.*

IN making mention of another instance of severe affliction to this Mission, the thought comes to our mind: "How often has our pen traced a similar record in the history of the past!" Very often has this been our sad office. And yet there is abundant consolation in the thought that a bright record on high distinguishes those whose loss we mourn. There are peculiar promises made to such as forsake country and kindred and friends for Christ's sake; who, out of love to him and his cause, endure the trials incident to an inhospitable clime and to labors among a savage and barbarous people.

Many such have devoted themselves to missionary work in Africa, and among them have been not a few faithful women. And here occasion is taken to mention that, while of this last class a goodly number have actually engaged in the work, a still larger number have offered their services, and earnestly desired thus to devote their lives to the service of the Master. One of the most pleasing instances of this devotion is that of a young lady whose sister, not very long ago, laid down her life in Africa. This young servant of the Lord has recently offered to take the place of her departed sister.

The immediate occasion of these remarks is the announcement of the death of Mrs. Messenger, wife of the Rev. H. H. Messenger. After spending three years in Africa, during a portion of which time both suffered severely from the effects of the climate, the utter failure of Mr. Messenger's health compelled them to leave; and they embarked from Cape Palmas on the 18th of December, on board the brig *Ann*, for New-York. Mrs. Messenger suffered severely from seasickness, and was greatly tossed and distressed during a long and terrible storm encountered as the vessel approached the American coast. Mrs. Messenger's delicate state of health was not sufficient to bear up under the sufferings then endured, and she gradually declined, until, on the evening of the 29th of January, when the vessel was about ten miles from Sandy Hook, she died. Calmly and peacefully she fell asleep; sustained by the realized presence of the Holy Spirit, she endured patiently the bitter sufferings of the closing days and hours of her mortal life, and, in sight of her native land, bid adieu to all that was dear in it, and entered into rest.



Funeral-services were held at St. Ann's Church, Brooklyn, and the body of the deceased laid in the grave.

The death and burial of the departed awoke a tender sympathy in Christian hearts, which found expression in the most delicate and loving attention.

Mr. Messenger's health was much improved by the voyage, and he hopes in time it may be so entirely reëstablished as to enable him to resume his labors in Africa.

### Report of Bishop Payne.

THE following extracts are taken from a recent report from Bishop Payne, of the condition of things at the Cavalla Station :

Health has been graciously given to attend regularly to the duties of the station proper, and to visit frequently the villages and towns in the neighborhood. Once he has gone to Hidie, Teblebo, and Nyaro, with Hening station in Babo on the Cavalla River.

He has also visited Rockbookah and Taboo stations, preaching at several intervening and surrounding towns.

The catechists at these several stations appear to be earnest, while there is little to encourage them in the general apparent state of the people. Indifference and opposition to the truth have been often manifested.

At Cavalla, the tone of feeling in the Christian village and boarding-schools has been highly gratifying.

Regular attendance at public services, and daily prayers in the village and school-house, a growing seriousness of manner, and careful attention to duty, have been very apparent in scholars and villagers. The Female Visiting Society hold regular meetings once a week with Mrs. Payne, and continue to express interest in their work.

In a few instances there is apparent fruit of their labor. The attendance at the ten o'clock service in church of the Epiphany has improved, the congregation averaging, with the mission family and village, one hundred and seventy-five; sometimes reaching two hundred and fifty. Native children from the villages, varying in number from ten to fifty, have been gathered into Sunday-school in the afternoon.

The effects of the late witch agitation have been gradually subsiding, if there has not begun already a natural and healthy reaction. Certainly, the general manner of the people has improved. Two cases of religious interest encourage the hope that the parties will, ere long, be prepared for baptism. There have been five confirmed and two baptized since the last convocation. The cases of the baptized and one of the confirmed had peculiar interest, and afford encouragement to patient labor.

One of the confirmed was the child of Christian parents, and had been baptized in infancy. She had been married to a heathen; but intercourse with a Christian mother had kept up her knowledge of an interest in her infant baptism. Years brought affliction, and a restoration to the parent's roof. Here she became evidently a growing child of grace, and joyfully ratified the vows of her childhood in confirmation.

One of the baptized is a leprous Krooman. Twenty-five years ago he was in the mission-school of Rev. Dr. Wilson at Cape Palmas. Subsequently he went to sea; but, as he declares, never lost the recollection of what he had there learned. It was not until his terrible disease had come upon him, that, guided by the catechist at Wotte, he was led to look for mercy to Him who smote him, and to ask Christian baptism.

The other adult baptized was a heathen woman, just past the meridian of life. She did not seek Christ, but was sought of him. The victim of consumption, she was led to the house of a Christian daughter. From this daughter and others she received instruction. For some time it possessed little interest for her. But the light gradually dawned upon her mind



and soul. She was enabled to feel herself a sinner, and to receive Jesus as her Saviour. She now joyed in God through our Lord Jesus Christ, by whom she had received the atonement, and longed to be with him. Death lost its terrors. And one bright Sunday afternoon, when all in schools and Christian village were giving or receiving instruction, save one invalid daughter, herself "partaker of like precious faith" with her, Yedâbâ passed away, saying: "Nyesoa kba mo." (Lord, take me.)

While God has thus encouraged the missionary at Cavalla, and those laboring with him, with tokens of his presence, he feels for himself and the people of his care the need of a baptism from the Holy One to prepare them for that blessing upon their labors, for which they long.

#### Letter from the Rev. Mr. Messenger.

The following communication was written shortly before Mr. and Mrs. Messenger embarked from Africa for the United States. The pressing necessity which compelled their return is here distinctly seen:

BOHLEN STATION, *Nov. 14th*, 1861.

REV. AND DEAR BROTHER: I have been wishing much to write to you more extensively, but have not felt able. I write now to inform\* the Committee that I am convinced it is necessary for me soon to return to America for a time, that I may fully regain my health. I have suffered a great deal lately, and it was accompanied with sincere regrets when I began to feel that I must break up and leave. I have been well nigh useless for the last four months.

Mrs. Messenger and myself went down to Aug. Convocation, leaving all in expectation of our returning in (at farthest) three weeks. While at the Cape I became so sick, and consequently so weak, that I felt it necessary to get out to sea awhile; so I went up to Monrovia, and returned much improved at the time.

While at Monrovia, I consulted Dr. McGill, whose experience renders him eminently worthy of the confidence he has gained. He inquired carefully of all my symptoms, and told me how to try to break up the intermittents, and remarked that if this could not be effected so as to

leave me free a month at least at a time, the alternative would be to leave the country for a while. So far I have not been able to have two weeks (entirely) intervene between the intermittents.

Another thing gives me some anxiety. I would be glad to keep trying to get well and strong till the very last hope; but since the troubles began in America, so few vessels come here that it seems I ought to take the first chance, or too long a time may pass before another opportunity. So the present finds me looking forward to the arrival of the Stevens or the Edward. In case I see no opportunity of this kind, and in case I fear for my life, I will try to get aboard a steamer for England. This I mention as a dernier resort.

I desire to see this station progress further. Who will come from America now? You could hardly send any if they should apply. A large field of usefulness is wide open now in this place. No natural hindrances present. The river is entirely clear. I have slept in all the hostile places, and passed and repassed without the least disturbance. In my prayers and feeble exertions, I am over-anxious for the station to go forward in the midst of heathenism.

A retrospect of God's merciful providences concerning this station, makes me feel the greatest encouragement to hope that his hand is over this place; and that he will do a great work here, and as I see the faith of greegrees shaken, and the mind of the people changing by the influence of the Gospel, I feel that God is with us of a truth. Thus putting all things together, I desire to remain longer in the world, that I may see the glory of God in the land of the living, and be, so far as God will make me, the instrument of good to many now in heathen darkness.

Remaining on the beach so long, and having begun as soon as I reached Cavalla to study Grebo, I have acquired some knowledge of that. Nearly all the men, who have had more or less trade with the Grebos, readily understand me, but women particularly, and a large class just growing up, utterly fail to understand me. If I could speak pure Webo, there would not be a person in a large portion of this interior country (not even the Grebos who come here much) who would not readily understand me. The Kabo tribe just across the river has just the same language, being formerly one tribe with Webo. All the surrounding tribes, to the number of ten or fifteen, mingle much with this, and have

nearly the same language. Indeed, if I could speak Webo well, I could go any where about here within two days' walk, and talk with the people.

Affairs at the station go on slowly. What has been done has cost me a great deal of trouble, and not having enough plank to finish the house, I have been greatly put to it to get a sufficient quantity sawed. A couple of young men are sawing as fast as the rains will allow them, but they will not have enough, at the rate at which they are proceeding, before Christmas. I am having it put up so as to dry and be ready soon for carpenters. All this sounds well enough, but you can never realize how slowly matters go here. We seem out of the world. I can not get men to come up here and work, so as to carry matters through rapidly.

The house is yet just a shell. There are some partitions up-stairs, making four rooms, but none finished and all very open. I have actually filled the cracks largely with rags and papers to keep out the nights' dampness. I have paints, etc., but the house is not yet ready for them. I hope to see it painted before I go, or it will hardly last till I get back. Such excessive dampness from rains and fogs, with so much warmth, soon rots any thing but the hardest woods. These, by the way, Providence has given Africa to answer all purposes. I think Mount Gero would furnish wood, which would make a house to last fifty years.

I have a lot about the house, surrounded by a living fence, which contains between two and three acres. It is now producing abundantly the common vegetables, as sweet potatoes, cassadas, and eddoes, (or tanier.) I delight in it, and so I have fruit-trees coming, such as orange, sour sops, coffee, pitanga, and mango-plums, as also plantains, bananas, sugar-cane, cotton, etc. Having acquired the knowledge of grafting, I hope to have a garden in a very few years, producing an abundance of fruit. I should not forget to mention how luxuriantly the grape flourishes here. I have one ten months from the cutting, which got much set back by bringing it, which is now ten feet long, in two branches.

I am sorry I have not much to say about the people which is interesting. The darkness of utter heathenism here prevails. Not long since, Nitie Lu was all burnt to the ground while I was absent. On returning, I preached earnestly to them from the example of Sodom, showing how religion would be a safeguard to them. Ten

men of God would have saved the cities of the plain; possibly one praying man would have saved Nitie. Was it so that on that night before retiring there was not one man to implore his protection, none to ask favors of a merciful God? When I had finished, an old man, chief of the citizens, told me, before all, his greegrees were all burnt in the conflagration; he saw their folly; he never would have another, and if he had his way there never should be another public greegree made; he himself had had the same thoughts pass through his mind, that is, that God was punishing because he had sent them his word and they regarded it not; the thing seemed to be from God, as the wind blew furiously in gusts and whirlwinds so as utterly to prevent any successful attempts to put out the fire; he hoped the time was near when all would forsake lying vanities and choose the service of God.

Poor old man! He has much good sense, and a proper judgment, but he is bound up with his people, and while he is a leader in many things, he has not power to face public opinion if it should turn against him. A number of others I know also who have nothing to do with greegrees, or devil-doctors, except to expose them.

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#### Rev. C. C. Hoffman's Journal.

*Tuesday, August 27th, 1861.*—Last Sunday I purposed baptizing a native man; but weak in faith. He was dissuaded from making a good profession, by the entreaties of his friends, the night before. Still I believe God's grace is in his heart. When I went to his house this afternoon, he was ashamed, and hid behind the door! We soon discovered him, and we had much solemn talk with him. Yet I hope he will become a Christian. We had prayer with him.

*Thursday, 29th.*—Surely I should thank God for his goodness, in permitting me to-day to make my first journey to Peribo. I left the Cape at 6½ A.M., with John Farr, and reached there at 9½. We went to the house of the head man, and made known the object of our visit. A former scholar of Dr. Savage called us to take food. After we had thus refreshed ourselves, the people gathered to the number of about twenty-five, (most of the people were on their rice-farms.) I addressed them, and Farr followed; we knelt in prayer. The people gladly received the Word. They

promised a house for us, to have a school in; and also said, the oil for the lamps they would themselves provide.

We left there at 12 $\frac{1}{2}$ , and reached Mt. Vaughan about 3 P.M. Made a number of visits in the parish, on my way home.

*Friday, 30th.*—Saw yesterday a poor girl in the country, sick, and a homeless orphan. Sent a cart for her this morning, and put her in our little hospital-room, to take care of.

#### AN INTERESTING CASE.

A little girl, about twelve years old, came to me to-day, to speak about her soul's welfare. I asked her if she believed that Jesus died for her, and whether she had peace in believing. "Yes," she replied. I inquired more particularly; when she told me that about a week before, she was earnestly seeking the Lord, and rose very early in the morning, before day, and taking her prayer-book, read an account of the *Saviour's sufferings*, and it was while so engaged she found peace and joy in believing—illustrating my words in a sermon preached the Sunday before, that at the foot of the cross we soonest find peace. This child is a candidate for baptism.

*Saturday, 31st.*—The ship *Ocean Eagle* arrived to-day. Among her passengers were Mr. and Mrs. Mackey, Mrs. McQueen, and Dr. Nassau, of Corisco mission. The two latter accompanied me in the afternoon to Hoffman Station, where in the evening we had our Christian supper. Twenty-two native Christians sat down to the table.

*Sunday, September 1st, 1861.*—The missionaries from the *Ocean Eagle* were all on shore to-day. Mr. Mackey kindly preached for us. The Rev. Mr. Nassau addressed the natives at St. James, Mr. Harris reading service. I had a funeral to attend to in the afternoon. So the help from these Christian and dear brethren was opportune. In the evening we held our missionary meeting, and organized our missionary society, the Constitution of which I inclose.

#### CONSTITUTION OF THE MISSIONARY SOCIETY OF ST. MARK'S CHURCH, CAPE PALMAS.

ART. 1. *This Society* shall be called "The Missionary Society of St. Mark's Church, Cape Palmas."

ART. 2. *The object* of this Society shall be the spread of the Gospel among the natives in the vicinity of Cape Palmas, and

tribes beyond; the diffusion of missionary intelligence, and the collection of funds.

ART. 3. *The Officers* of this Society shall be: The Bishop, President *ex officio*; two Vice-Presidents, one of whom shall be the Rector of the Church; a Secretary, and a Treasurer.

ART. 4. The members of the Church, contributing to the funds of this Society, shall be considered its members.

ART. 5. There shall be a monthly meeting of this Society, at which reports shall be made, and contributions handed in. An annual meeting shall be held on Epiphany, when the Annual Report shall be presented, and officers elected.

ART. 6. There shall be a Missionary, Finance, and Visiting Committee.

The object of the Missionary Committee shall be, the collection of missionary information, and reporting the same at the monthly meetings.

It shall consist of not less than twelve persons, who shall be divided into six sections, each section making a report in order, of missions in the portions of the globe assigned it, namely:

Section	1.	Africa.
"	2.	Europe.
"	3.	Polynesia.
"	4.	America.
"	5.	Asia.
"	6.	West-Indies.

*Items* of missionary intelligence on their respective countries will be expected from the Committees at *every* meeting.

It shall be the duty of the Finance Committee to make monthly collections from the members, and report the receipts and disbursements through the Treasurer, at the monthly meeting.

The Treasurer shall receive all moneys belonging to the Society, and disburse same, for objects approved of by the Society, on the order of the Rector.

The Visiting Committee shall consist of twelve persons, or more, appointed by the Rector, whose duty it shall be to visit the native towns, confer with the people on the subject of religion, seek out the destitute, report cases of want or religious interest to the Rector, and make monthly reports to the Society.

The officers of the Society are:

Rt. Rev. J. Payne, D.D., President.

Rev. C. C. Hoffman, Rector, and Hon. T. Gibson, Vice-Presidents.

Mr. J. B. Yates, Secretary.

Mr. J. M. Thompson, Treasurer.



FINANCE COMMITTEE.—Messrs. J. M. Thompson, N. S. Harris, E. Wills, George Woods, Mrs. Fletcher, Mrs. Donaldson, Miss E. A. Norris.

VISITING COMMITTEE.—Mr. A. Simpson, Dr. S. B. D'Lyon, Messrs. W. Stevenson, J. M. Thomson, N. S. Harris, A. Potter, Mrs. D'Lyon, Mrs. Fletcher, Mrs. Harris, Miss E. Norris, Miss G. Mars, Miss Julia Barnet.

Beneficiary of the Society, S. W. Seton.

We determined to support a native catechist, at twelve dollars a month. He is a candidate for orders, and visits the towns far and near. The plan of reporting items of missionary news will give increased interest to the Society. The native Christians at Hoffman Station and Spring Hill pledge themselves for forty three dollars and seventy cents a year; the amount I think will be more, for some have planted farms, the product of which will be for the Lord.

After the organization of our Missionary Society, the Rev. Mr. Mackey gave us a very interesting account of the mission of the Presbyterian Church at Coriseo. They labored six years without a convert, but now they have some sixty or seventy, and their two first ones are ministers.

*Monday, 2d.*—Visited the parish school, examined the children in the catechism, and other lessons. Many occupations pressed on me through the day, recitations, etc.

*Tuesday, 3d.*—Walked six miles before breakfast, and selected a place for a brick-kiln. The Rev. Mr. Mackey accompanied me. Visited the native station with the missionaries. They left us at 5 P.M.

*Thursday, 5th.*—Left at 6 this morning for Fishtown. Reached Rocktown at 8, and took breakfast. Heard Mr. Adams' recitation. Very sorry to learn that one of the boys had run away, Willy Pierrepont; we expected better things from him. He has gone to sea; a temptation ever to our *promising* lads. Reached Fishtown at 2. Celebrated the holy communion at 4. Thirteen communicants. Had a prayer-meeting at 7, which Mr. Wilcox conducted. He seems to be doing well. In the afternoon visited the site of the old mission station; found the grave of the Rev. Alexander E. Wilson. The gravestone was broken, and I had it removed to the mission-house. On it was this inscription:

In Memory of

REV. ALEXANDER E. WILSON,

who died at this place October 13, 1841,

Aged 37 yrs. and 10 mos.

“He sleeps in Jesus.”

On Friday, at 6 A.M., I left for Rocktown, which I reached at 7; conducted morning prayers, made some visits among the native Christians. Hope to baptize a mother and three children at my next visit; the father is now a Christian. Reached the Cape at 11. Prayer-meeting at 5, at the parish school-house. God has blessed me, giving me health and strength for my duties. All my journeys are on foot.

*Saturday, 7th.*—Business occupied me much of the day. Visited native station in the afternoon. Long and interesting talk with Duē, a native, at his house. The poor demon-man, who would not let me pray for him, is now no more. His house was shut; and his greegrees, his divining gourd, and his horn to call his devil, were hanging under the roof outside the door, all of which his relatives gave me, and they are now in my possession.

We had our pleasant little prayer-meeting of the natives of Seton this afternoon. The Antelope sailed to-day for Boston.

*Sunday, 8th.*—St. Mark's at 10½. Rev. Mr. Messenger and Dr. De Lyon arrived from Monrovia. In the afternoon walked to Mt. Vaughan; had service and preached. Made visits on my return to parishioners and the sick; returned at 7½. The Rev. Mr. Wilcox preached for me at Rolla's Town, St. Mark's, and St. James'.

*Monday 9th.*—Up at 5 this morning, writing, and hearing recitations from candidates for orders. Two candidates for baptism came for instruction this afternoon.

*Tuesday, 10th.*—Visited Rolla's Town. Long talk with a native man, which resulted in his giving me his life greegree.

Invited a number of the female parishioners to tea, to discuss a plan for the relief of the poor, by giving them work. The result was the formation of a society called, “The Widows' Aid and Dorcas Society.” Its object is to provide work for the poor; and in payment they are to receive provisions at a low rate, and the articles made are so cheap as to insure sale.

*Thursday, 12th.*—Have been enabled to walk to Soriké, and return to-day, (twenty miles;) preached twice. Heavy showers overtook us, and we got wet. The people received us gladly. Established a night-school, the people furnishing house and light. Mr. Harris has this station in charge, and visits it weekly.

*Sunday, 15th.*—Seton went to Rolla's Town, in my place, as I was not very well, and Mr. Messenger assisted in the service at St. Mark's, and preached at St. James'. I preached at St. Mark's, and at the chapel at Mt. Vaughan, at 4 p.m. A very large and attentive congregation. We were in time to examine the infant class of the Sunday-school.

*Monday, 16th.*—The steamers had arrived to-day. Captain Burton, the African traveler, was a passenger, on his way to Fernando Po, where he has been appointed Consul. He is an agreeable and intelligent man. I went off in a little canoe to the steamer, and had the pleasure of seeing a lady on her way to the Calabar mission—the Scotch Presbyterian.

*Tuesday, 17th.*—The first meeting of The Widows' Aid and Dorcas Society met this afternoon. I was present, and opened it by prayer, and reading a portion of Scripture. About thirty persons present, and twenty enrolled their names as members; work was given out to about fourteen. We were encouraged at this prospect of doing good.

*Wednesday, 18th.*—Visit to the native town, and as almost always, had interesting conversations with the people.

In one of the houses, four years ago, a little infant stretched forth her hands to me, and sat smiling on my lap, whom I subsequently baptized by the name of "*Margie*;" I led forth this afternoon the same little child, now bright and intelligent, to go and live with us, and be brought up in the fear of God, and the faith of Jesus. She sat close to her mother at first, and would not yield, when her father bid her go; but afterward she came, and took my hand, and went cheerfully. When she was out in the canoe, however, and found her town and parents out of sight, she burst out into a hearty cry, and it was some time before I could comfort her. Her tears were dried ere she reached our house, and she soon seemed happy. *Little Margie* is one of six little ones, whom we hope to take into our family for Christian education. Most of them the children of Christian natives.

Though *Margie's* parents are not Christians, yet we would hope they are not far from the kingdom of God.

*Thursday, 19th.*—This is my day for journeying. I had intended to start at 6 o'clock, but did not get off till 9, on account of the rain. Took a canoe to Graway. At Spring Hill heard the recitations of the school-boys, and then crossed with them to the Half Graway towns; preached in two of them; the Word seemed with power to reach their souls. It was now half-past 4 o'clock, and I proceeded on to Cavalla; reached there at 6 p.m., and preached for the Bishop. Took an early start on

*Friday, 20th.*—Stopped at the remaining Half Graway towns, and preached; the people very attentive. Found one of my *lost children*, a man whom I had baptized three years ago, Arthur Coffin. I found, as far as I examined him, he had been faithful. When at Corisco, and at Gaboon, he visited the missionaries, observed the Sabbath, and attended religious services. Since his return, too, he was able to give a good account of himself. My heart was glad, for I trust our labor was not in vain. Reached the Cape at 10 o'clock; stopped at the parish school, examined the children in the catechism, and visited a sick man; was in time for recitations. At 12, Harris and Seton; Potter at 1½; Adams at 2½, and prayer-meeting in parish school-house at 5 p.m. Two more little native girls had arrived—Eliza Mace, the daughter of Christian parents in our village, (J. R. Taylor and wife;) and Clara, the daughter of a Christian at Rocktown, Mr. Hanson, whose wife and three children (including Clara) I expect to baptize shortly. A fatiguing but profitable day.

*Saturday, 21st.*—Business occupied some hours to-day. Samuel Williams, a former pupil, died to-day, at the Methodist Seminary. He had connected himself with the Methodists some years since. Visited a sick man.

*September 22d.*—Funeral services (at the Methodist church) of Mr. Williams made the attendance at ours small. Read service and preached. Went to St. James's, and did likewise; thence to Mount Vaughan and did the same. The chapel at the Mount was crowded. Made four visits on my way back, and reached home at 8 p.m.

*Tuesday, 24th.*—Attended first meeting of the "Widows' Aid and Dorcas Society"—opened with prayer and short exposition of Scripture. The object of this So-



ciety is to afford work to the poor, and food and clothing at a cheap rate. A large number attended; more than we could receive as members. Visited the station after the meeting.

*Friday, 27th.*—Left at 6 A.M. for Barake. The rain detained us till near 8 at the station. Meanwhile had prayers there with the native Christians. Seton accompanied me, and Potter went part of the way on the road to Soreke. The grass and bush were very wet. After walking two hours and a half, we stopped at a town and preached. The people heard us gladly. About forty crowded the hut; they were very attentive. Again we started, and walked an hour, when we arrived at Barake. About a hundred people assembled beneath the trees in town, to hear the word of God. Some seemed impressed. They willingly promised a house for night-school, and oil for the lamps. So also they did at the first town; and we have arranged that Seton shall come weekly to Barake, and Potter to Wachike, and instruct the people. We left at two o'clock, and it was six when we reached home, *very tired*. But the Lord had blessed us. Sad news from Fishtown reached us—the death of T. B. Chandler. In an attack made by some of the Fishtown people against the rest, he was killed.

*Saturday, 28th.*—Tired, but well. I bless God for my health. Visited native towns. "Wia" seems not far from the kingdom of God.

*Tuesday, 1st October.*—Visited the jail, in answer to a note from a prisoner asking my attendance. He had a remarkable *dream* to communicate, and promised to lead a new life. Returned at noon; heard recitations; attended the Dorcas meeting, and thence to the native towns, carried across the river on the back of a man, as the boat was not in waiting. It was eight before I reached home.

*Wednesday, 2d.*—The young girl whom we took in our family, or rather in our hospital-room, a month ago, died this evening.

*Thursday, 3d.*—Buried Elizabeth Parker; a half a dozen of our girls followed the body to the grave. After the funeral I went to Rocktown. Reached there at 5 P.M. Administered the holy communion to 20 persons, most all natives. Baptized a native mother and two of her children; also the infant of G. T. Bedell. Heard

Mr. Adams' recitation, and had a long talk with the native Christians.

*Thursday, 10th.*—This day went to Peribo, nine miles. Left at 6½ A.M., and reached there at ten o'clock. Bush and grass very wet. The people gladly received us. John Farr accompanied me. He had for some weeks made them a weekly visit. They begged for a *permanent teacher*, and promised to *give him a house and board him gratis*. I shall try to get one, and have our Missionary Society to support him. I forgot to note, under October 6th, our *missionary meeting* under the new organization—one of the most interesting we *have ever had*. Items of missionary intelligence from all parts of the world were read, and a report upon the Mission in Rupert's Land made by S. W. Seton. \$22.70 was reported by the Treasurer as being received during the month, about \$10 of which was from *native Christians*.

*Friday, 11th.*—Made arrangements to-day with Charles Brown, formerly a scholar in the high school, to go to Peribo; he goes gladly. I wrote a letter to the natives, saying, I sent them a teacher, on three conditions, (besides those already agreed on:) 1st. They should observe the Sabbath; 2d. They should cease making greegrees; 3d. They should promise to the teacher at least twelve regular scholars. I send the lad on my own responsibility for \$5 a month, and think the Missionary Society of St. Mark's will take him up. Prayer-meeting at the parish school-house at 5 P.M.

## MISCELLANEOUS.

### The Contest.

FROM a recent number of the *Cavalla Messenger*, West Africa.

"When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoil."

In the threatened difficulty between the natives at Cape Palmas and the Liberians, we look beneath the surface, and thrust aside the veil of names and parties, and we see alone *two mighty powers*, Christ and the devil. How is it that the Liberians, from being a mere handful of peo-

ple, weak, and comparatively unprotected, thrown upon these sickly shores, surrounded by thousands and ten thousands of heathen people, who have oftentimes desired, and often planned their destruction — how is it, that these people have advanced from a helpless infancy to a vigorous manhood, and are now the acknowledged head of thousands and ten thousands of the idolatrous natives?

Such is the fact. Liberia's sway extends from the Gallinas to San Pedro. She has vessels, and trade, and money, and friends, and power. How is this? Shall we attribute it to foreign aid? England's power, or America's help? No, for oftentimes Liberia has been threatened with dangers when no foreign aid was nigh, no human help could avail.

The truth is, if God had not been for her, she would have long since been trampled in the dust.

Liberia is a Christian nation, her people are a Christian people, they acknowledge God, they observe his laws, they keep his Sabbath, they call on him in prayer, and give him thanks in praise; therefore he has protected them, and they have waxed stronger and stronger, while the powers of the heathen have become weaker and weaker. This is true in every part of the Republic. While the Liberians are faithful to their God, he will never suffer them to be overthrown. "God is for us, who can be against us?"

Look at the heathen. It is only a few days since I was told by a devil doctor, that "*the devil was God.*"

To them and to the people, he is. They consult him in all matters, and under all circumstances. Other nations go to their gods of wood and stone, but the African goes straight to the devil, or to the devils.

Is it a matter of war or peace, of choosing their farms, of sickness, or building their towns, "with money in their hands they go to a Dea or Doctor; he closes the door of his house, or goes out to the thick bush; blows his horn to call *his devil*; he says the devil comes, and he feels" the devil in his heart, and his body is convulsed, and then he gives responses, and what he says he verily believes comes from the devil. And why should we doubt it? For the devil rules in the dark places of the earth, (heathen lands.) And how can he better rule than through those who say they are called by the devil, and who the people believe are so indeed.

Now, will the Almighty suffer his people to be overcome and driven away by his enemies? Will Christ suffer the devil to triumph over his path? No, never. The conflict is, therefore, between these two powers, and the issue, therefore, is not doubtful to foretell.

Two important inferences we draw from this subject. The first is, *that Liberia's strength is in her faithfulness to God.* So long as her people fear him and serve him, her magistrates and governors honor his name, she has nothing to fear, every thing to hope, and her future will be glorious. Let every lover of his country, then, love and serve the Lord for his country's sake, if not for his own; and let every citizen seek to fill the offices of government with men who fear God and who will decree justice.

The second inference is, unless the heathen leave the service of the devil, they will be overcome. Destruction will come upon them from the Almighty, it may be by war, by famine, by pestilence; but come it will, sooner or later, if, resisting the invitations of the Gospel, despising God's message by ministers, teachers, and missionaries, as they have done, they go on, trusting in the devil.

God is against them, and no power on earth or in hell can save them from ruin and destruction, when his patient forbearance shall have ceased, and his judgments begun.

Let the heathen beware, be wise, and be warned. Those of you who having forsaken heathenism and joined yourselves to Jesus, if you love your people, as we do, be up and doing, warn, rebuke, exhort, fight faithfully under Christ's banner. To you this warfare is chiefly committed, the young men of the tribes. You know your people, you know how the devil rules them; you know their customs, their language, their towns, and their country; you have health of body and enlightened minds; rise up, then, make war against the devil, and deliver your people. *Id.*

#### Thanksgiving-Day at Cavalla.

According to previous notice, appropriate services for Thanksgiving-day were held in the Church of the Epiphany, on Thursday, 14th Nov. The church had been decorated with branches of the palm and with other evergreens and flowers. At 10½ o'clock, a procession was formed

in front of the girls' school-house, counting of members of the family and of the two boarding-schools and villagers to the number of seventy. Some bore bunches of palm, *arbor vite*, and *Royal Duke*, and flowers; while most carried simply a branch of the graceful palm. As the procession advanced to the church, the schools sang responsively with spirit the *Benedicite*. Arrived in the church, the singing continued, all standing in the aisle, with palms in their hands, until the *Benedicite* was finished. The schools then filed off into the pews, to the right and left, were seated, and the services commenced.

Rev. C. F. Jones read the service, when the Bishop preached, and was followed in an address by Mr. Jones.

The scholars were then requested to remain and receive for distribution amongst the sick and poor the Thanksgiving offerings which had been brought into the church. These amounted to ten or twelve dollars. They consisted of cotton-cloth, tobacco, pipes, rice, cassadas, okra, squashes, beans, green pepper, cabbage, oranges, guavas, limes, and coconuts, Surinam cherries, a gravy-dish, and one cent, "every one having given according to his several ability."

The younger scholars hastened with delight to take these various offerings to the poor and sick; and thus, "this ministration," it is hoped, "is abundant also by many thanksgivings unto God," in those made to experience his free, loving bounty.

*Id.*

### Missionary Society.

Surely in the present age and era in the Church's history, no Christian man can doubt the duty of extending the Gospel to the heathen. To be baptized in the name of Jesus, and not seek to bring others to a knowledge of that blessed name, in which there is salvation, is an anomaly not to be countenanced in the Church of Christ.

The man who is fed and clothed by the bounty of God, and says he has nothing to give, is a *liar* in the sight of God.

The Almighty expects every one of his people to give according to his ability. If he has much, to give plenteously; if he has little, to give gladly of that little.

But Christians leave the matter to their pastors, and wait to be stirred up, and

called on, and begged to give to the Lord's treasury that which should be ever their first and freest gift. Let the people of Liberia who have so long enjoyed the free gifts of God's children in America, who have built their school-houses, sent their teachers, and paid their ministers to look to this.

They find money for dress, (always,) money for dinners, and money for most any thing they want; but money to finish Trinity Church, Monrovia, has been so hard to raise, that it has only had the benefit of half a roof for near two years, after the children of a Sunday-school, in the United States, had paid \$12,000 toward it. Money to put up the Baptist Church, Cape Palmas, has been so long in coming that the timbers are rotting, and the rafters have been taken down; and so we might go on, but we forbear.

It is time for Liberian Christians to wake up, or churches and school-houses will be tumbling about their ears, and the rank weeds grow up where the churches stood, and immorality and wickedness grow as rank as the weeds in their towns and villages.

As the Lord has prospered you, lay aside every week your offering to God. Make this your duty, and consider this your privilege, and the Lord will bless you, and pastors of your own shall gather spiritual harvests, and you will share the joy of angels in the conversion of immortal souls.

Be interested in the spiritual welfare of the heathen around you, and you will reap a blessing on your own spirit.

God is doing great things in the world now, whereof we should be glad. "Have you heard them?" "No; how should we? We do not see the papers or the magazines, and if we did, many of us can not read."

"But your pastor sees the papers, and can read them, too, if he is not too much engrossed with trade, trying to turn over the Lord's money, to make a little more out of it, while his flock famishes for lack of knowledge.

"Yes; your pastor can read, and he sees the missionary reports of his own society at least; and he knows something of the Lord's work in the present generation." Now if pastors would have their people give either for their own support, or the heathen's good, they must give them information.

The church of St. Mark's has raised



\$55 for missions, from January to July, six months; but by the blessing of God, we hope to do more than this, and ourselves support a native catechist and candidate for the ministry, who now will make visits to his people, and publicly, and from house to house, teach them the things pertaining to the kingdom of God.

*Id.*

### Movement among the Native Christians at Ahmednugur and Bombay.

*Nov. 2.*—The following, which we have received from Ahmednugur, where the missionaries and native churches are holding their annual meeting, will be read with great interest.

“The Lord has come near to us, and our people have felt his presence. The common expression is, ‘It is good to be here.’ Every one here feels fully paid for coming, by what he witnessed and felt at the meetings yesterday afternoon and this morning. Yesterday afternoon, after two or three other addresses, Vishnupunt (native pastor) commenced speaking on the duty of giving to the cause of Christ at this time of the Mission’s extremity. He had thought much on the subject, and was prepared to say what he would do. He assured his fellow Christians that the time for mere talk was past, and that the time for action had come; and, taking out his purse, emptied its contents on the table. The example was very effective. Soon one member of the church arose, and said he would give a rupee. Another and another brought forward their offerings and cast them on the table. Others, who had not come prepared for such a scene, gave pledges for amounts varying from two annas to over fifty rupees. One poor blind woman came feeling her way to the table, and laid a rupee on it.

“Many gave or pledged gold and silver rings, bangles, and other species of ornaments common among the natives. Animals also were given: a horse, a pair of goats, half the price of a buffalo, a cow, a pair of hens, a duck, eggs, a turban, a book, a month’s wages, half a month’s wages, three months’ wages. Thus it went on for an hour. Passages of Scripture were read at intervals, accompanied with remarks and singing.

“This morning the congregation came together again, and the Lord was present with power. The scene of yesterday was repeated with increasing interest. Many

of those who gave yesterday doubled their gifts. One young man arose, and, with much emotion, offered a string of gold beads, a memento of his wife, who was present at the last annual meeting, but who died soon after. A great part of the congregation were in tears, and some could hardly restrain themselves from crying aloud.

“I do not know the amount of the contributions, and a few rupees more or less is of little account compared with the spirit of giving that has been vouchsafed to our people. There was a deep feeling of unworthiness, of contrition for past neglect of duty, and love to the Saviour, which was one of the most hopeful features of the movement. One young man, a useful and active Christian, was completely overcome, and was carried out of the house.”

From another letter: “There was a greater spirit of prayer than I have ever before witnessed in India. A hymn, composed by Krishna Rao, in the native metre, was sung: it was in respect to Christ’s sufferings for us, and it had a great effect upon the people. After this, Vishnupunt made some earnest remarks on the same subject, and many were weeping before he had finished his remarks. One person was so much affected that he could not stand, and he was carried away from the chapel, apparently very much distressed in mind. We hope he will soon find peace. He is a member of the theological class, has been long a consistent Christian, yet for a time was greatly distressed on account of his sins, and seemed to fear that he could not be forgiven. His appearance was precisely similar to what we read of as occurring in Tinnevely.”

The above communications were dated the 26th October. A letter written on the 28th says: “Our prayer-meeting to-day with the native Christians was very interesting. There is a tender earnestness and a solemnity that I have not before seen. A few of the Christians, say eight or ten, seem very much quickened in their spiritual life.”

*Nov. 9.*—The movement at Ahmednugur is one that will awaken feelings of gratitude among all that are interested in the spread of the Gospel in India, and in the elevation of the native churches. A disadvantage has attended the planting of Christian churches in India, in the fact that a large body of Christians in Britain and America, having ample means at their command, were willing to bear the burden of expense connected with the formation

and sustentation of these churches. The native Christians did not feel that pressure of obligation without which the readiness to make pecuniary sacrifices is generally imperfectly developed. In the wonderful providence of God the disastrous condition of things in America, arising out of the conflict now waged between the Northern and Southern States, is the occasion of bringing down a very great blessing upon the infant churches of this and other lands, by revealing to them responsibilities that they were not previously acquainted with. A month or two ago we published an account of a very interesting and very peculiar revival among the Nestorian Christians, which manifested itself in a spontaneous, whole-hearted, and joyful consecration of all their available property to the work of the Lord. This was followed by an account of a similar movement among the converts of the Madura Mission. The same delightful baptism came down upon the Christians at Ahmednuggur; and it is now our privilege to announce that it has been granted in an equal measure to the Christians connected with the American Mission Church in Bombay. On the first Monday of the month, a meeting is usually held by this church, for prayer and the communication of religious intelligence. At this meeting on Monday last, the native pastor (no Europeans were present) drew the attention of the members to what God had been doing at Ahmednuggur; spoke of the circumstances of the American Board; referred to the spirit of liberality manifested by the early Christians; and cited the 8th chapter of second Corinthians, where Paul, addressing the churches of Achaia, "does them to wit of the grace of God bestowed on the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." As the example of the churches of Macedonia was the means of reviving those of Achaia, so the accounts received by these Christians in Bombay from the brethren in Ahmednuggur, by letters and otherwise, were the means of kindling the same spirit of liberality. No urgent solicitation was necessary; example did the whole; those whose hearts already burned within them to give of their substance to the cause of God, came forward with their gifts; others followed; the tide rose in every heart; difficulties that loomed up very high mysteriously vanished; things appeared in a new light; money, instead of being considered as

something good to keep, appeared only as something good to give; and a little company of about a score of native Christians, laboring mostly in humble situations for their daily bread, ceased not to come forward with their offerings, until they had given the sum of three hundred rupees. Knowing the circumstances of these brethren, we were truly astonished when we heard of the grace of God that enabled them to give thus largely. But there is a great deal more in this than the mere amount of the donations; as we ourselves became aware at a meeting held the next day, at which we were present. In parting with their substance, rich spiritual gifts beyond all price remained behind. For instance, one brother mentioned at the meeting on Tuesday, that he had been for some time aware of the necessities of the American Board, and the question had come up occasionally before him whether he should not give; but there were certain things in the church that caused him a great deal of dissatisfaction, and he had come to the deliberate conclusion that he would not give while these evils were allowed to continue. He had made this determination with all the force of his mind; he compared it to a bund or dam of solid masonry behind which he had intrenched himself. But on the previous evening, this strong rampart had most marvelously melted away; a flood of feeling arose in his heart that swept every thing before it; personal animosities, jealousies, irritations, all disappeared; and it was with a feeling of unbounded joy and gratitude to God that he found himself resolving to give, and then to double his gift, and then to treble it. It is out of our power to describe the joyfulness of this rivalry in giving; as far removed as possible from the grudgingness with which men often give when sorely pressed by exhortation or example. One would have thought that some extraordinary gifts had been bestowed upon them, rather than by them. It illustrated the word of our Saviour, "It is more blessed to give than to receive;" and those portions of second Corinthians where this spirit is spoken of as a gift and a grace. The Spirit of God manifests himself upon these native brethren, in a more ardent love to Christ and to each other, in a feeling of deep humility and contrition, in a new appreciation of what it is to be a Christian, and in a very earnest spirit of prayer.

Now we would ask whether God does not intend that we all of us should learn

something from this movement among the native churches. Who knows but that the words of Malachi (3 : 10) may have some great prophetic significance relating to the days on which we are now entering: "Bring ye all the tithes into the store-

house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—*Bombay Guardian*.

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### INTELLIGENCE.

THE VACANCIES IN THE FOREIGN COMMITTEE, occasioned by the death of the Rev. Dr. Turner, and the elevation of the Rev. Dr. Stevens to the Episcopate, have been filled by the election of the Rev. Dr. Muhlenberg, of New-York, and of the Rev. Dr. Howe, Rector of St. Luke's Church, Philadelphia.

PUBLICATIONS.—During the past year, many persons have discontinued their subscriptions to the SPIRIT OF MISSIONS, giving as a reason for so doing, the effect of the straitness of the times upon their pecuniary ability. This we regret, as well, in view of the pleasure and profit which persons may derive, in keeping themselves advised in regard to our missionary operations, as on account of the publication itself, whose large free list, embracing all the clergy, makes the sustaining of its list of paying subscribers necessary in order to keep it from being a burden to the missionary treasury.

We beg leave to call the earnest attention of Parish ministers to this subject.

Our monthly edition of the CARRIER DOVE has, during these troublous times, been much diminished. The directions received from pastors and others to reduce or discontinue their subscriptions, have generally been accompanied by expressions of regret at the necessity for this. Believing upon the testimony of judicious friends that the paper is useful, we trust that subscriptions will speedily be renewed, and shall be glad to add to the list of subscribers those who have not hitherto taken it.

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### ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from January 15th, to February 15th, 1862.

<b>Maine.</b>				
<i>Augusta</i> —St. Mark's.....	\$ 5 00			
<i>Gardiner</i> —Christ, \$23.50; S. S., \$16.66.	40 16			
<i>Hallowell</i> —St. Matthew's.....	8 00	\$53 16		
<b>Vermont.</b>				
<i>Guilford</i> —Christ, Mr. Isaac Brown, \$2;				
Miss A. Brown, \$1.....	3 00			
<i>Royalton</i> —St. Paul's.....	3 00			
			<b>Massachusetts.</b>	
			<i>Sheldon</i> —Grace, Special.....	\$3 00
			<i>Woodstock</i> —St. James'.....	4 00
				\$13 00
			<b>Boston</b> —Emmanuel.....	169 00
			“ Grace, for Africa.....	160 00
			“ St. Paul's S. S., Epiphany off'g.....	539 45
			“ Trinity S. S., ed. in Orphan	
			Asylum, \$75; Af. Gen., \$6.48,	
			thro' Am. Church Miss. Soc....	51 48



Boston—Dr. Morland	.....	\$10 00	
Lawrence—Grace, \$28; S. S., ed. Lilius L. K. Spaulding, Af., \$25.	53 00		
Newton Corner—Grace, for Af., \$13.48; "G." for Af., \$100.	118 48		
Northampton—St. John's	.....	18 20	
Pawtucket—Trinity	.....	5 00	
Worcester—All Saints S. S., ed. Thomas Steele, Af.	.....	20 00	1219 61

Rhode Island.

Lonsdale—Christ, \$25; S. S., \$4.50.	.....	29 50	
Newport—Zion, \$28.04; Young Ladies' Bible Class, ed Thomas M. Clark, Af., \$20; S. S., ed. Alex. Griswold, Af., \$5	53 04		
Providence—Grace, Epiphany coll'n.	.....	100 00	
" Redeemer, do.	.....	28 86	
" St. John's, do.	.....	351 78	
Westerly—Christ S. S.	.....	64 74	627 37

Connecticut.

Bridgeport—Christ, for Africa	.....	69 00	
" St. John's, a mem., for Af.	.....	5 00	
Broad Brook—Grace	.....	2 40	
Cheshire—St. Peter's	.....	12 45	
Fairfield—St. Paul's, \$8; S. S., \$1.26.	9 26		
Fair-Haven—St. James'	.....	25 03	
Greenwich—Christ	.....	163 50	
Hartford—Christ, \$52.27; a member, \$100; Ladies' Sewing Soc., ed. in China and Africa, \$45; S. S., \$39.60; a mem., \$1.40.	238 27		
Plymouth—S. Peter's	.....	14 00	
Watertown—Christ	.....	85 00	
West-Haven—Christ, \$5.16; S. S., ed. in Af., \$6.61.	11 77		
Weston—Emmanuel	.....	7 00	592 63

New-York.

Albany—St. Peter's	.....	53 53	
Astoria—St. George's	.....	83 17	
Bay Ridge—Christ S. S., support of John Farr, Af.	.....	72 28	
Bloomington—St. Michael's	.....	26 98	
Brooklyn—Christ, through Am. Church Miss. Soc.	.....	200 82	
" St. Ann's, through Am. Ch. Miss. Soc.	.....	400 00	
" St. Mary's	.....	7 45	
" A Friend	.....	5 00	
Castleton—Trinity Chapel S. S.	.....	13 00	
Cherry Valley—Grace	.....	6 00	
Flushing—Rev. H. Dana Ward	.....	10 00	
Goshen—St. James'	.....	13 00	
Harlem—St. Andrew's	.....	31 07	
Hudson—Christ	.....	11 05	
Huntingdon—St. John's	.....	5 00	
Morris—Zion	.....	14 64	
New-Brighton—Christ	.....	78 12	
New-York—All Angels'	.....	1 00	
" Anthon Memorial, \$100; S. S., ed. in Africa, \$40.63.	140 63		
" Ascension, Africa, \$159; Mr. Hoffman, \$5; Greece, \$50; China, \$75; Gen. \$1979 02	2268 02		
" Epiphany S. S., through Am. Church Miss. Soc.	.....	87 00	
" Holy Communion, Epiph- any off'g, \$3.50; St. Mark's Hospital, \$50	.....	430 00	
" Incarnation	.....	100 00	
" Mediator	.....	70 15	
" Redeemer, \$12; Greece, \$2.	14 00		
" St. George's	.....	2000 00	
" St. George's Chapel (Beek- man street)	.....	7 60	
" St. Mark's	.....	700 00	
" Trinity Chapel S. S., a Teacher and Class, for Af.	5 00		
" Zion, a member, for Af.	.....	5 00	

New-York—The Misses Rogers' Chelsea Female Institute, for Or- phan Asylum, Af.	.....	\$33 23	
" Mrs. S. Daubeny	.....	25 00	
" "F." Greece, \$50; Africa, \$50; Gen., \$25	.....	125 00	
" Through Miss Hoffman, for Hoffman Sta., Af.	.....	25 00	
" U. W. II.	.....	5 00	
" G. L. Loche	.....	5 00	
" F. A. Lee	.....	5 00	
" S. B. Caldwell, Esq., through F. S. Winston, Esq.	.....	1000 00	
Peekskill—Mission S. S., by J. A. Robin- son, through Am. Church Miss. Soc.	.....	65 00	
Philips-town—St. Phillip's	.....	15 95	
Portchester—St. Peter's	.....	10 00	
Poughkeepsie—Christ	.....	144 33	
" Holy Comforter	.....	22 00	
Ravenswood—St. Thomas' S. S. Miss. Soc., ed. in Af.	.....	50 00	
Richmond—St. Andrew's S. S., ed. two boys in Af.	.....	35 46	
Saugerties—Rev. Dr. Robertson's sub. to Africa	.....	25 00	
Scarsdale—St. James the Less	.....	3 00	
South Yonkers—Mediator S. S.	.....	10 26	
Troy—St. Paul's	.....	180 00	
West Troy—Trinity	.....	23 03	
Whitestone—Grace	.....	54 88	
Yonkers—St. Paul's S. S.	.....	30 00	8701 65

Western New-York.

Addison—Redeemer	.....	2 00	
Aurora—St. Paul's	.....	3 12	
Avon—A Friend to Africa	.....	5 00	
Buffalo—St. Paul's	.....	53 60	
Dansville—St. Peter's	.....	5 00	
Geneva—Trinity S. S., for Africa The Misses Bridge's Thank- off'g	.....	19 06	
McLean—Zion	.....	1 00	
New-Berlin—St. Andrew's	.....	8 00	
Penn Yan—St. Mark's	.....	3 02	
Rochester—Christ	.....	7 85	117 65

New-Jersey.

Burlington—St. Mary's	.....	13 51	
Newark—Trinity, through Am. Church Miss. Soc.	.....	28 89	
Passaic—St. John's, for China	.....	20 00	
Salem—St. John's	.....	20 00	
South Amboy—St. Stephen's	.....	88 51	170 41

Pennsylvania.

Athens—Trinity	.....	2 06	
Brownsville—A Friend, at Bp. Boone's disposal, \$50; ed. Anne E. Sweitzer, China, \$30; Bohlen Station, Af., \$5; Cavalla School, \$5; Hoff- man Station, \$5; St. Mark's Hospital, \$5	.....	100 00	
Carlisle—St. John's, \$10; S. S., \$6.31.	.....	16 81	
Cheltenham—St. Paul's	.....	520 00	
Churchtown—Bangor Church	.....	75 00	
Francisville—St. Matthew's	.....	2 50	
Germanstown—Calvary	.....	75 21	
Jenkintown—Our Saviour, for Africa	.....	10 00	
Marcus Hook—St. Martin's S. S., for Af.	.....	10 00	
Minersville—St. Paul's	.....	3 30	
Morgantown—St. Thomas'	.....	5 00	
Northumberland—St. Mark's	.....	62	
Philadelphia—Calvary (Monumental)	.....	12 00	
" Glorie Del, for Africa	.....	20 00	
" Grace S. S., ed. in, for Af.	200 00		
" Holy Trinity, of which \$25 are for China	.....	600 00	
" St. James'	.....	87 65	
" St. Paul's, \$155; ed. J. W. Thomas, Af., \$20.	.....	175 00	
" St. Peter's	.....	500 00	
" St. Phillip's, Ladies For. Miss. Soc., for Africa	.....	25 00	

<i>Philadelphia</i> —Cape Palmas Female Orphan Asylum Soc., for Africa.....	\$517 52	
“ Two Ladies, through Bp. Stevens.....	50 00	
“ W. D.....	1 00	
“ John Bolton and Wm. G. Bolton, Esq., through Miss Claxton, for Greece.....	100 00	
<i>Reading</i> —Christ.....	15 00	
<i>Sunbury</i> —St. Matthew's.....	63 00	
<i>Towanda</i> —Christ S. S., ed. E. S. Douglass, Af.....	2 49	
<i>Williamsport</i> —Christ S. S.....	30 00	
<i>York</i> —St. John's.....	5 00	
Miscellaneous, “X”.....	34 65	
	6 70	3271 01
<b>Delaware.</b>		
<i>New-Castle</i> —Emmanuel.....	24 62	
<i>Neoport</i> —St. James' S. S.....	3 25	
<i>Wilmington</i> —St. Andrew's, including \$20 from S. Harlem, for Af. scholarship.....	61 00	89 07
<b>Maryland.</b>		
<i>Annapolis</i> —St. Anne's.....	50 14	
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### ADDITIONAL ACKNOWLEDGMENTS.

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